

† *The* †
**LUTHERAN
OUTLOOK**

Saul Among the Prophets

Do We Want It?

Essentials of Personal Christianity

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A Modern Christian Attitude Toward War

Walter R. Wietzke

The Soviet Peace Myth

Leon Dennen

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THE EDITOR'S PAGE

Who's Who. — The Rev. David B. Owens is chaplain at Capital University, Columbus, Ohio. His article on "The Essentials of Personal Christianity" was read at the annual faculty conference. Walter Wietzke, author of "A Modern Christian Attitude Toward War," is a pastor in Chicago. "The Soviet Peace Myth" by Leon Dennen was begun last month. Mrs. V. C. Ridenour is a pastor's wife in Arcanum, Ohio. The article on "The Doctrine of the Holy Trinity" in the September issue, of which I had lost the name of the author, was written by Dr. George Koehler of Portland, Oregon.

Clerical Vestments. — Several letters this month take issue with Dr. Emch on the subject of vestments and their value. But the vote isn't all on one side. "That article by Dr. Emch is certainly timely," writes a pastor from Oregon. And here is an odd thing: though one of the critical letters came from Butler, Pa., from the same city came the following, "Incidentally, now that I can no longer read the **Lutheran Outlook** in the Library, I broke down and subscribed to it. I really enjoy it and appreciate your articles . . . especially those which oppose high church!"

Lord's Supper. — By this time (Oct. 18) I suppose you have read Pastor Nelson's article on the Doctrine of the Lord's Supper — and I am retreating to my storm cellar in anticipation of the wave of protests. If you have an answer to the views of Pastor Nelson, send it in. I do not agree with his position, either — see editorial in this issue. But if such views are held in the Lutheran Church, isn't it better to have them brought out into the open and answered, than to pretend they do not exist and let them continue to grow in secret?

The Pope Has Visions — I was going to write an editorial on that surprising news item that came out on October

16, but I'll put a few remarks here instead. A Vatican official revealed that Pope Pius XII had three visions of the Virgin Mary on October 30, October 31, and November 1 of last year, the "holy year"; and that on Nov. 1 he had proclaimed the doctrine of the bodily assumption of Mary to heaven. These visions, not described in detail, were said to have come when the Pope looked up from his garden toward the sun.

And here are my remarks. 1. No one would have known anything about it if the Pope had not revealed the supposed occurrence himself. But why wait a whole year and then disclose it? Since things are not done without a purpose in the Vatican, one immediately begins to look for a reason for such an unusual announcement.

2. I notice that the apparitions neatly bracket Reformation Day. Did the Roman Church have to have something to discount the growing attention given to the anniversary of the Protestant Reformation, and did their Festival of Christ the King set on Oct. 31 a few years ago not quite fill the bill?

3. I notice, too, that the revelation of the vision came just at the time when the attention of the Catholic world was directed toward Fatima in Portugal, where some children are said to have had visions of the Virgin Mary a few years ago, and where the final celebrations of the extended holy year were taking place. Was too much attention being diverted to Fatima?

4. Or was the doctrine of the assumption of Mary so hard to take by the theologians of the Church — for there is no basis for such a doctrine except in the gradually-developed Mary cult in the Roman Church — that it had to be given a semblance of heavenly approval?

5. The hierarchy of the Roman Church has frowned on the lowly members of the flock having visions of this sort. They are always carefully examined by the Church to see whether they are merely hallucinations or distortions of a disturbed mind. That woman in Necedah, Wisconsin, for ex-

ample, was distinctly discouraged by the authorities of the Church. Will the Church now set up a commission to look into the supposed visions of Pope Pius?

6. One hesitates to ascribe either weakness of mind or unworthy motives to one who has been so astute and forceful a leader of his Church as Pope Pius. Let us take the charitable view that when he looked up from his garden he looked too near the sun, and acknowledged that if we looked directly at the sun we should see blinding visions too. But not of the Virgin Mary. That takes a good imagination.

Such is Fame.—I just recently learned of a Lutheran minister of my own Church who lives within ten miles of me as the crow flies, and who did not know that there was such a magazine as the **Lutheran Outlook**. Whadda you have to do?

The Lutheran Outlook

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813 Vernon Road, Columbus 9, Ohio

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EDITORIAL

When the Washington Pilgrimage of Churchmen took place, the President had an opportunity to address the visiting churchmen. He made use of the occasion to criticize the Churches for not being able to agree on a basic statement of faith which could be used in the battle against Communism.

Mr. Truman said that for some time he has been trying to get religious leaders of the world to agree on a statement based on Exodus 20 (the Ten Commandments) and the fifth, sixth, and seventh chapters of Matthew (the Sermon on the Mount). "They haven't been able to agree on even so simple a statement as that," he declared sharply. He challenged churchmen to come together "in a common act which will affirm those religious and moral principles on which all agree."

We can agree with the President that the Christians ought to be one. We can agree with him, too, that "in this perilous strait our greatest source of strength, our greatest hope of victory, lies in the God we acknowledge as the ruler of all. We ask Him to lead us out of the dangers of this present time into paths of peace." But when we have agreed on these points there are still some things to be said.

1. Mr. Truman, or whoever wrote the speech, displays the very wording of it an obvious ignorance of the matters it discusses. Notice that when Mr. Truman speaks of religion he never gets any further than the Ten Commandments and the Sermon on the Mount. That is law, morals, ethics, good works. There is no great difference between the Churches on that point. If that were all that divided us, it would indeed be a comparatively small matter to come together. But there are religious concepts (as distinguished from ethical) of far greater import, and which are not easily reconcilable. For example, salvation by grace alone, or salvation partly by one's own good works or those of others; or faith in Christ as the eternal Son of God incarnate for our redemption, and a denial of the deity of Christ by others. Where scholarly churchmen have labored long and patiently and still have not been able to bring about an agreement on matters of

such eternal consequence, it ill behooves amateurs who have no appreciation of the problems involved to scold the Churches for not getting together quickly when the politicians think it would be advisable as a means of saving their political skins after they have made a mess of things.

2. That brings us to the next point: religious unity will never be brought about by fiat. It has been tried — in the Prussian Union, for instance. But it will not work. And it ought not. One of our boasted freedoms in the Western world is the freedom of religion. Religion is a matter between an individual and his God, not between the individual and his earthly ruler. The Hitlers and the Stalins may try to coerce the Churches into supporting their policies and acting as obedient puppets, but if anybody in our free world begins to think that the ruler can tell the Churches what to do, we have started on the way to the same dictatorship we decry elsewhere.

3. Furthermore, Churches and churchmen will not receive with any degree of complaisance a lecture on ethical standards from an administration that has been singularly obtuse to ethical ideals. The pardoning of Boston's Mayor Curley, the rescue of New York's Mayor O'Dwyer in the nick of time, the condoning of influence peddlers, the mink coats and deep freezers, the RFC revelations and many other like things form a background against which a spokesman calling for a statement of moral principles by the Churches seems horribly grotesque and out of place. It would come with better grace from a chief magistrate whose personal and political code of ethics was beyond question and beyond reproach.

4. Finally, there is more than a hint of naivete in the President's attempt to bring the Churches together in a common affirmation. White House observers think Mr. Truman's statement may be an explanation of Myron Taylor's visit to the Vatican last summer. The Pope is said to have indicated to Mr. Taylor that his own pontifical pronouncements, calling on all Christians to unite (on Rome's terms, of course), answer the purpose Mr. Truman had in mind. If that is what the President is annoyed about, being turned down at Rome, anyone who knew anything about the Roman Church could have

saved him the embarrassment and annoyance by telling him beforehand how his suggestion would be received. Rome is the last place from which one would expect an admission that Saul — a secular, Protestant Saul at that — is among the prophets.

Liturgical Difference

In the correspondence department this month you will find three letters written in answer to Dr. William N. Emch's article on "Clerical Vestments." One of them suggests that the *Outlook* should be willing to present the other side, too. The *Outlook* is willing; for which reason these letters are being published.

This editorial is not a defense of Dr. Emch. He is perfectly capable of defending himself. His main thesis, however, is one to which I heartily subscribe, namely that emphasis on form rather than on "spirit and truth" is a step back toward medieval religion and away from that reality and sincerity in religion which is our heritage from the Protestant Reformation. Perhaps the good doctor — who is as sincere and earnest a Lutheran pastor as you will find in a day's journey — leans over backward a little in his efforts to counteract the influence of our ultra-liturgical brethren. It will be no revelation to the readers of this magazine if I say that I am inclined to do the same.

Why? Because (a) the "liturgical movement" among us seems to have a fatal propensity to lead back through medieval vestments to medieval doctrines. Because (b) the liturgical "experts" tend to throw their weight around and become too authoritative and dogmatic. Because (c) the more we imitate Rome the more we alienate a lot of sound, Protestant-thinking people.

a. Is there any relation between the cult of medieval vestments and the danger of return to medieval doctrine? There seems to be. Take Piepkorn, for instance, one of the Missouri Synod leaders in the liturgical movement. I have pointed out in these columns before that Dr. Piepkorn writes of a "real presence of Christ on the altar" before the distribution of the sacrament. This is false doctrine from the Lutheran viewpoint, the Roman doctrine of transubstantiation or something closely akin to it, and I marvelled that his Missouri Synod brethren let that statement of his in a Lutheran magazine go unchallenged. (I marvelled again when I read recently that Dr. Piepkorn has been chosen to teach dogmatics at Concordia Seminary. Will he teach that there is a real presence of Christ on the altar before the distribution? This is a point where dogmatics and liturgics overlap).

And there is the late Dr. Strodach, a liturgical authority in the United Lutheran Church. One of the letters mentioned above refers to him. I use Dr. Strodach's "A Manual on Worship" frequently in teaching a course on liturgics. But here and there I have a question mark in the margin. One is at the place where he says that the Lutheran minister may "elevate" the paten with the consecrated bread in the Lord's Supper, "but not higher

than his head." Presumably, if it goes higher than that it is a Roman elevation. The whole business of elevating the wafer in the Roman mass is for the purpose of adoration of the bread which has become God. We want none of it. To make a distinction between elevating as high as the head and elevating higher than that is pure nonsense. It is like Dr. Strodach's distinction in the matter of crowing one's self. You may cross yourself as a Roman priest does, he says, if you will just remember to touch forehead and breast, then the *right* shoulder, then the *left*. He says, "This differs from the Roman signing in that the last action is reversed."

b. The liturgical experts become too dogmatic. *There is no correct and prescribed liturgical form.* I have emphasized that last sentence. Show me where Jesus or St. Paul, who wrote almost half the books of the New Testament, lay down any rules for usages and forms. They speak of *principles* of worship, not vestments and postures. Jesus says, "They that worship God must worship Him in spirit and in truth." And Paul, when he treats of the worship of the congregation, says, "That everything be done decently and in order." All that can speak of therefore is whether a form is appropriate, edifying, helpful to the worshiper. Not so the liturgical deep-enders. They say, "This is the *correct* usage." *This* is the *more ancient* usage." And they try to force these esoteric niceties upon their brethren.

Not only so; but they insist on introducing more and more liturgical frills into their congregations, even without the congregation's consent and against the congregation's will in some instances. They thus make themselves "lord's over God's heritage" — which is also in full harmony with the "successor to St. Peter" in Rome, contrary to St. Peter's own advice in his first epistle.

c. Protestant worship should be both intelligent and sincere, both beautiful and warm. Whatever forms contribute to dignity and edification may be used. None prescribed; none proscribed. But our Protestant people are too intelligent not to see that when forms are used for forms' sake and vestments for vestments' sake, our religion is dissipating into the froth of externalism. Therefore I am dragging my feet a little in the hopes of slowing up the movement toward a situation where form is paramount and sincerity runs a poor second. I expect to keep on doing so.

The Lord's Supper

The article on the doctrine of the Lord's Supper by Reverend Olof H. Nelson in the October issue will doubt be the beginning of considerable debate. The author says, "This inquiry has proved (I hope) that the doctrine of the Eucharist needs a radical revision, it shall conform to the teaching of Scripture."

In an editorial some months ago I expressed the hope that if and when a general all-Lutheran conference came into existence, one of the first subjects of discussion should be the Lutheran doctrine of the Lord's Supper.

(Continued on page 326)

Do We Want It?

2500 BY FEBRUARY 1?

Is it possible to get about 1,000 new subscribers to The Lutheran Outlook by February 1, 1952? If we can achieve that goal, The Outlook will live on. If we don't, the Conference has already decided to discontinue publication on March 1, 1952.

The Outlook is ably edited and has become increasingly indispensable to those who read it. As a journal of opinion, it is unique in our Lutheran

Church in America. It is in no sense a "preacher's paper," for its contents are as interesting to Christian laymen as to pastors.

Shall we let so valuable a medium perish for want of financial support? Let a flood of subscriptions during the next two months be your answer. Let this voice of Lutheranism also continue to be heard in these critical times.

OSCAR A. BENSON

It is no secret that the existence of the *Lutheran Outlook* has been hanging in the balance for the last year. The reason? Lack of support.

Now the executive committee of the American Lutheran Conference has issued a last warning. If the subscription list of the magazine increases by 1,000 by February 1, publication will be continued. If it does not, the February issue will be the last.

It is only fair that the executive committee should take this action. The magazine has been published at a loss all these years. If the constituency of the American Lutheran Conference doesn't want such a magazine, then it is foolish to keep publishing it, for it will not be read anyway. If they do want it, they must support it.

In a last effort to stimulate subscriptions, the committee has authorized the publishing house to send copies of the November and December issues to all pastors of the American Lutheran Conference. Perhaps you who are reading this editorial are doing so because you have received one of these sample copies. If you are, look through the magazine carefully and decide whether you think it should be continued. If you think so, send in your subscription. If you should think so favorably of it that you will persuade a few of your leading laymen to read it too, so much the better.

This editorial will also be read by the compara-

tively small number of American Lutheran Conference pastors and laymen who have been faithful supporters of the magazine through the years, contributing articles, letters to the editor, and the all-important price of subscription. It is not necessary for me to ask you to show your loyalty, for you have done so repeatedly. But—if it is worth while to have the magazine—perhaps you could take an hour or two from your busy schedule to "sell" it to a few of your laymen.

I do not like to be put into the ostensible position of begging for the magazine's life, or for my job as editor. I have put a great deal of time on it in the last five years not because it was a job that paid a few extra dollars, but because it was a cause in which I believed. I still think that the Lutheran Church of America should have a medium of expression by means of which Lutheran thought on current issues, political as well as theological, can make its impact on our life and times. But it ought to be a magazine that is supported liberally and enthusiastically by our Lutheran constituency; not one that struggles along "at this poor dying rate," not quite strong enough to succeed and not quite weak enough to succumb.

The die is cast. The issue is before you: either the *Lutheran Outlook* is a going concern or it is gone. How do you vote?

Editor

(Continued from page 324)

This seems desirable and necessary for two reasons: because there are some in the Lutheran liturgical movement who use expressions that approach the Roman doctrine of transsubstantiation, to say the least (see editorial, Liturgical Differences); but now also because there is a voice raised from the Lutheran ranks which presents what is essentially and explicitly the Zwinglian view of the Lord's Supper.

That this is Pastor Nelson's position is clear from his article. I quote a few excerpts therefrom to refresh your memories:

"Obviously, Jesus means that the fruit of the vine represents the blood of the new covenant . . . Paul does not say that *we*, the communicants, have communion with or partake of the body of Christ . . . Accordingly we render v. 16 (I Cor. 10) as follows: 'The cup of blessing which we bless, is it not an association with the blood of Christ? The bread which we break, is it not an association with the body of Christ?' . . . It is evident that the apostle does not teach that the communicant with his mouth partakes of the body and blood of Jesus Christ. . . We have found our own teaching of the real presence un-Scriptural and therefore untenable. There is no Biblical ground for the belief that anyone receives the body and blood of Christ in the Lord's Supper, either orally or by faith."

Let us look at that passage in I Corinthians 10. The argument hinges on the word *koinonia*, fellowship or sharing. Pastor Nelson wants to translate it "an association with", in the interest of his preconceived idea. But it will not let itself be pushed around so easily. Contrary to Pastor Nelson's statement, "It is evident that the apostle does not teach that the communicant with his mouth partakes of the body and blood of Jesus Christ," there have been and there are many who think that is

exactly what the apostle does teach. ("It is evident" and "Obviously Jesus means" are not good arguments; they are merely a leaping to a conclusion).

Moffat translates the verse thus: "The cup of blessing which we bless, is that not participating in the blood of Christ? The bread we break is that not participating in the body of Christ?" Not "an association with," but "participation in." Similarly, the Revised Standard Version reads, "The cup of blessing which we bless, is it not participation in the blood of Christ? The bread which we break is it not a participation in the body of Christ?" But to use a form of the verb "participate" with a meaning akin to "sharing." And no one would expect these translators to go out of their way to support the Lutheran doctrine of the real presence.

But the argument for this interpretation of St. Paul's meaning does not end with the translators. Let us go beyond them to the apostle himself. In the next chapter he says, "Anyone who eats the loaf or drinks the cup of the Lord carelessly will have to answer for a sin against the body and blood of the Lord" (Moffat). And the Revised Standard has it, "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord . . . For anyone who eats and drinks without discerning eats and drinks judgments upon himself."

This passage in I Cor. 11 Pastor Nelson does not use at all. But chapter 10:16 and chapter 11:27-30 must be taken together. It seems clear to me that one cannot become guilty of a sin against the body and blood of the Lord if the body and blood are not there at all; and the "discerning the body" must mean that one is aware that the body is there.

The Essentials of Personal Christianity

David B. Owens

Any person whose experience in inter-denominational affairs is at all broad is aware that the term "Christian" may carry some very loose connotations. And so I want to raise first of all the question of what basically the Christian religion is, for to achieve our goal we must know that for which we strive.

Let me begin by telling you some of the things that I think the Christian religion is not. It is not a system of truth, though assuredly our faith has a firm foundation in truth. But you are not a Christian simply because you have correctly formulated some statement to which you can give intellectual allegiance. It could be pointed out that his Satanic majesty is assuredly familiar with the basic facts of Christian belief and even knows them to be true. A person or a Church may be intellectually quite correct and yet completely lacking in that divine warmth which is the mark of a living faith.

Let me hasten to assure you that I am not anti-intellectual; it is of fundamental importance to know the truth about the grounds for faith. It is a pathway where the eyes of faith are weak or darkened by the vicissitudes of life. But it is not life itself.

Secondly, it should be said that religion is not a way of life, strange as that may sound. Mark you, this is not to say that religion has no connection with life. But essentially religion is not a matter of how one lives. That is, indeed, fortunate, for which of us could stand in the day of judgment solely on the basis of the life he has lived? It is a sad fact, however, that many men confuse the two things. Who has not heard someone say, "I live a good life; I do the best I can; I am kind to my neighbor and even the stranger. If God is not satisfied with this — (and the implication is that He ought to be) — then I'll just have to be left out of the kingdom." And

ow much heartache and despair have been caused by persons who have set for themselves a pattern of life which they could not achieve.

Both viewpoints — that Christianity is truth and that is a way of life — have always been tempting to the church and to the individual Christian. For of course both offer certain things. They offer a measure of certainty in an uncertain world. One of the reasons why seventeenth and eighteenth century American literature abounds in fascinating diaries and journals is to be found here. Whatever other purpose he had in writing, the purpose of the Puritan diarist was to check up on himself. The second reason that truth and life have been tempting is that if one can measure himself, he can so certainly measure his neighbor. The deadly thing, however, is that we measure by *our* concept of truth and life. The result is that we become sectarian and fanatical. It is good in this connection to remember the words of Jesus:

John said, "Master, we saw a man casting out demons in your name, and we forbade him, because he does not follow with us." But Jesus said to him, "Do not forbid him; for he that is not against you is for you."

Finally it should be said that the Christian religion is not an attitude — emotional or intellectual — toward the world, though Christianity does result in an attitude toward the world. The point is this; in a broad sense the scientist who sees and appreciates the wonderful order and artistry of the natural world, and who says, "Such order must be the result of a divine Orderer," is religious. But such a definition will not satisfy us. And no more satisfactory is the poetic response to the beauty and mystery of life and the universe. For in both cases, if the observer can go no further, the meaning and purpose of life must remain essentially a mystery. At its best it can result only in a Wordsworthian *Weltschmerz* . . .

Our birth is but a sleep and a forgetting; The Soul that rises with us, our life's Star, Hath had elsewhere its setting, And cometh from afar: Not in entire forgetfulness, And not in utter nakedness, But trailing clouds of glory do we come from God who is our home.

The time has come when I must now try to give my definition of what Christianity is. But let us delay long enough to consider certain things. Although Jesus claimed to teach the truth, He never, to my knowledge, made the holding of abstract truth a test. He did say, "Ye shall know the truth and the truth shall make you free." But as we study the New Testament use of the word *metheia*, truth, an interesting fact emerges. Truth does not refer to an abstraction but to a person: Jesus Christ. "I am the way, the truth and the life."

Let me quote from Hoskyns and Davy, *The Riddle of the New Testament*.¹

The conception of truth in the New Testament is . . . based on that of the Old. Truth is a quality of God, and for this reason he is less an object of enquiry than a subject of action. He is the living God. His truth is revealed in and through a particular history, (the life and

death and resurrection of Jesus) and his truth must be imitated and realized not merely in the sphere of knowledge, but in every sphere of life, by those who stand in a peculiar relationship to this particular history . . . But whereas the Old Testament is still looking for the full revelation of the truth of God, the New sees it in the present, as an efficacious reality controlling the lives of men and women, on the basis of a new, and even more particular, series of past historical facts; for it is wholly and completely focussed in the life, death and resurrection of Jesus Christ.

Perhaps what I am trying to convey is put even more succinctly in T. W. Manson's profound study of *The Teaching of Jesus*.²

What is given here is not a task to be performed or a message to be delivered, but a status and a relation. At the very outset it is indicated that the central thing in Christ's ministry will be what he is rather than what he says.

If truth means Christ, what does life mean? As we examine those demands of Jesus concerning the living of a particular way of life, we see they are all directly related to Him. His word is always, "Come and follow me." Leave your nets, leave your wealth, leave parents and friends, and follow me.

Can we now define what we are seeking? The Christian religion is an encounter between you as an individual and Jesus Christ, whom you recognize as Lord of your life. At heart it is intensely personal. To be sure it results in new ideas about truth, life, the world. But essentially it is a personal relationship. It is not accidental that the Bible so often uses the word WALK, to walk with God, to walk before God, to describe our life. It is not accidental that the commonest Pauline concept for describing the Christian life is *en Christo*, in Christ. It appears 169 times in his letters.

All this can well be summarized in the words of Conrad Bergendoff.³

. . . Christian faith is neither an encyclopedia of facts, nor a set of customs, nor a system of philosophy which can be learned by rote or passed on by training or considered complete and ready for cataloging. Essentially it is a proclamation of a Gospel, a witness to a real and present Person, a fellowship of man with God through Jesus Christ.

When one says that the heart of the Christian faith is to be found in a personal encounter with Christ, it may be well to pause and ask what we mean. It is a demand for a commitment to Him who confronts us, and as such it results first in a judgment — not of Christ, but of ourselves. For as we examine that to which He calls us, we cannot help asking ourselves how we shall fit into this new relationship. And the answer is that we shall fit ill. Faced not only with His holiness, which might be tolerable though uncomfortable, but also with the astounding demand that we too be holy, we inevitably see it as something to which we are not equal; in short, we recognize our own exceeding sinfulness. It is then no longer possible to claim that our lives are not so bad,

¹ Faber and Faber, London, 1931, p. 31.
Cambridge U. Press, London, 2nd ed., 1948, p. 103.

³ *College and Church*, XV (summer 1950) No. 2, p. 20.

that our words and ways, are good, for absolute and perfect goodness and holiness stand before us in Him.

But judgment is not all that results from this encounter. Christ not only demands that we too be holy but He also offers us the power to become holy—not by trying to imitate Him, to obey the Gospel as a new law, but by faith in Him, by losing our lives in Him. Mark you well, Christ calls us not to acceptance of creed or dogma but to acceptance of Himself. The meaning of the encounter has been well put by the British theologian, Alec Vidler¹

At bottom, faith is not the acceptance or reacceptance of a detailed creed nor of a system of dogma that has been worked out once for all . . . It is a personal trust in Christ, not in Christianity. It's the placing of absolute confidence in the Christ who came once for all to establish a universal kingdom and to bring back a rebellious world to the one God and Father of all—the Christ who lives and reigns for ever despite all the clouds and darkness that surround Him and all the evil that still thwarts the realization of his kingdom. He is a Christ who is still going forth conquering and to conquer, and the decision of faith is the decision to fight on his side in the small corner of the battlefield where a man finds himself.

It may seem that we are an unconscionably long time in coming to the subject of this paper; yet perhaps you will agree that it is of more than passing importance that we first define the nature of the problem. So I ask your indulgence while we make another detour that I hope will at last bring us to the right road.

I have said that the heart of our Christian life is to be found in a personal encounter with Christ. Why is it then that for most of us the experience does not have a greater depth of reality? Or to say it in another way, what stands in the way of our experience? The classical formulation states that we are led into sin, which is simply another way of saying that we do not relish being confronted by Christ, by the world, the flesh and the devil. That formulation is still true, but it is also probably true that the externals of sin are different from generation to generation. So let us examine briefly three religious substitutes and two religious problems.

One of the pitfalls has already been indicated: the tendency of modern man to equate truth with demonstrable and measurable fact, and the denial that truth as we define it can be expressed in terms of a personal relationship. This basic error expresses itself in two forms: arid intellectualism and bourgeois materialism.

The first of these is particularly fascinating to the educated. The argument goes something like this: God has given us brains; surely He intends us to use them. Ergo, faith must be reduced to rational patterns. While it is quite true that faith without rational foundation is scarcely different from superstition, it does not follow that because one has constructed a faulty syllogism, faith is reason. It is scarcely profitable to dwell on the weaknesses of such a position, but we can at least note in passing what results from it.

Essentially God becomes a captive to the limitations of our finite minds and faith becomes a proposition and not

an experience. The joy of Christian living is lost in the tediousness of correct formulation. The community of Christian experience is split asunder on the rock of intellectual agreement. All this is inexpressibly tragic, but there is probably an even worse danger: our Christian belief becomes a sort of intellectual game in which, figuratively speaking, we argue over how many angels can dance on the point of a needle. Such people are like English professors who know all the facts of a poet's life, all the technical data concerning his rhymes and rhythms, but who yet remain totally untouched by the magic of the poetry itself.

With all its faults intellectualism does at least believe in the existence or importance of the abstract as opposed to the concrete, whereas the materialist puts his trust squarely on *things* and pragmatic truth. After all the Pharisee was a better man than the Sadducee.

There is a strong temptation for all of us to place emphasis on what we fondly call the "practical" side of Christianity. Somehow the American mind does not take kindly to metaphysics. Hence the typical American program of women's and men's societies in the church, of elaborate youth fellowship programs, of planned social work for the relief of the needy, the belief that money and dollars will solve all religious problems, even the belief that if all the churches could just get together in some sort of super-organization all our problems would be solved. Religion becomes a matter of hearty good fellowship, of lending a helping hand over life's rough spots; and God is dragged along at the end of our triumphant procession. Religious Babbits, Chamber of Commerce Christians.

Do not misunderstand. No one would deny the social and fraternal implications of the Gospel. But it is so easy to substitute them for the vital, personal encounter with Christ. We miss so easily the vivid truth in the experience of Elijah—

And God said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by; and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind, an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

Nor dare we forget that Jesus found strength for the hurly-burly of life only by withdrawing from time to time to a quiet place.

The final religious substitute is on the whole less likely to attract the majority of us, but it does have its appeal, particularly to intense maiden ladies, fluttery young men and unfortunately, or perhaps one should say dangerously, for the genuinely sensitive, mystical, poetic temperament. The substitute is emotion for experience. Form, ritual, color, mystery take the place of the personal encounter. Flaring candles, smoking incense, rich vestments, genuflections, chanting, a mellow half-light combine to provide the interested person with an emotional one might almost say jag, that takes the place of genuine religious experience.

¹. Christian Belief, SCM Press, London, 1950, p. 116.

But once again we must be careful not to throw out the baby with the bath water. There is certainly a place for form and beauty in worship. In general Americans have too little understood the genius of worship. Yet worship alone is an empty form without content.

And now out of the many personal problems facing us, we may take time for a hurried glance at just two of them, neither of them new, yet both of them very much with us today, and both of them bars to the full development of our spiritual life.

The present world situation poses perplexing problems for our spirits. As a generation we are hag-ridden by fears if not despair. Most of us grew up in the period of the First World War, lived through the Second, and now watch what we greatly fear may be the gathering of the storm clouds of the Third and final war. It seems almost more than we can bear. Fears pile up. Faith gives way to doubt. We long for security of mind and soul. It is a telling testimony that in recent years book after book purporting to tell us how to achieve peace of mind and freedom from fear has consistently made the best seller list. Our spirits dry up; God seems very far away; our spiritual exercises become dull, routine and sometimes practically meaningless. "How long, O God, how long?" is the cry of our hearts. Can we learn to live with serenity in the world of today? Yes, it is possible.

The second problem is also directly related to current society. We have all to a degree become captives to the flesh. The world is racing downhill, out of control, and headed for an inevitable smash: let's enjoy life while we can, for when you're dead, you're dead a long, long time. How else explain the universal trek of college students to the altar? Marriage, my friends tell me, is wonderful; but I wonder if it is so wonderful in two crowded rooms at \$75 a month and all that is connoted there. But they can't wait; life is slipping away.

And have you done any eavesdropping lately? Try it on a city bus. Clothes, television sets, new cars, automatic washers, the high cost of living—things of the flesh: these are what America talks about. We have forgotten the way of plain living and high thinking that once characterized our ancestors.

And how shall we explain the American cult of youth? Stay young at all costs. Dance, play games, suck in your paunch, squeeze into a bathing suit suitable for the teens. Only youth matters; middle age is surrender and old age a horror. In the frenetic race that we call the American way of life, is it any wonder that the spirit withers and dies?

The subject of this paper, if you are beginning to have doubts, is "Essentials of Personal Christianity". And having delayed as long as possible, I am now forced to proceed in the attempt to tell you how to achieve what I have not achieved myself.

Is it possible to achieve serenity under the varied conditions of modern life? The answer is an unqualified yes. Is it possible to practice serenity, to refuse to be flustered and upset. It is possible to walk—not untouch-

ed or without feeling—but calmly in the face of a world filled with hatred, doubt, and despair. But it cannot be done simply by willing it or by a form of self-hypnosis. It is possible only when our lives rest on a hard core of certainty, a certainty that results from a personal encounter with and surrender to the Lord Jesus Christ.

One cannot read the Gospel record without being impressed by the highly personal level on which the appeal of Jesus is based: "Come unto me all ye that labor and are heavy laden; Ask in my name; Follow me; Believe in me." Here is where we shall find what we are seeking. Yet knowing this, one may still ask how?

We shall need to get away from things now and then, for the spirit does not grow in crowds, nor in the confusion of the market place. Nor will it thrive in a constant atmosphere of blaring radios, the constant chatter that marks modern civilization. I hold an unproved theory that city life has been one of the greatest causes of the decline in spiritual intensity. Surrounded by towering buildings, gleaming motor cars, shop windows filled with the merchandise of the world, all of which he has made, it is very easy for man to exaggerate his own importance. Man must be confronted by his own smallness, and there is no better place for this than the countryside. We lose something in direct ratio as we give up walking for riding. No, you will not find God in nature, but there you may trace His footsteps. And as the din of the world dies away, it becomes possible to hear His voice. How much man misses, even in the city, when he keeps his head down, never looking to the glory of the heavens overhead.

But since it is not always convenient or possible to seek the countryside, we need to be able to withdraw once in a while in our homes. It is probably quite true that the average American hates nothing more than a quiet half hour when, as he puts it, he has nothing to do. But then it is always possible to pick up a magazine, to twiddle a radio or television knob, or if one is a woman, to dial a friend for a chat or to fix one's nails. But it will not do, my friends, it will not do. We shall never meet the Christ if we are perpetually engaged in running away from Him and ourselves. Painful as the process may be, we need to look into our own souls now and then. Yet still more important, we need to *listen* with our souls.

Still these are in a way passive things. It is possible to seek actively for the Christ of the Road. How long is it since you have read your Bible? The question is greatly pertinent, for this is one of the most important meeting places we shall have. Here we shall hear His voice speaking to us; we shall feel His presence, know something of His mind. Yet believing this, how seldom we turn to the sacred pages. Too often we prefer to take it second-hand or watered down. Theologians read books of theology; scientists read books to prove there is no conflict between science and the Scriptures; the liberal intellectual reads Confucius, the Koran, Plato; the fundamentalist reads books on the errors of the liberals; but which of us really *reads* the Bible itself?

Strange as it seems, the Bible has probably been an unadmitted disappointment to more people than one realizes. This is because we expect both too much and too little of it. What is the Bible? That question can, of course, be answered on a number of levels. It is a book; it is a book of philosophy; it is a collection of great Oriental literature; it is a book of inspiration. **IT IS THE LIVING WORD OF THE LIVING GOD WHO SPEAKS THROUGH ITS PAGES TO US TODAY.**

But even though one believes the latter definition, it still makes a difference how one approaches the Bible. It is no good to say, "All right; so it's the Word of God. I'll read it and give Him a chance. Come on, Lord, speak to me." Surely the lowest level on which to approach the Bible is with calm receptivity, with an honest desire to give it a chance to validate itself in one's life, as God has promised it will.

Most of us are mature enough Christians not to approach God with "Lord, shall I buy a new hat?" Yet it is surprising how many people expect the Bible to give them answers to specific questions. The Bible is not a question and answer book, though a knowledge of it is sometimes useful on quiz programs; still, if we are faithful in coming to it, it does give us the insights to answer our own questions. Nor is the Bible a collection of proof passages, as some seem to assume, by means of which we can prove any point in controversy.

How then shall we read the Bible? We shall come in the faith that here God will speak to us, revealing His will. If that be not possible for our weak faith, we shall at least come with a calm receptivity, opening the ears of our hearts to see if perchance we may not hear a whisper. Secondly, at the risk of being obvious, there are some practical suggestions. We ought to know our Bibles well enough to be able to turn to sections that meet our needs at particular times and seasons. And the only way this becomes possible is by wide and continual reading. It is not a novel that we read, close, and forget. No man ever plumbs the depths of the Bible. A hurried, duty reading of so many chapters or verses is almost meaningless. It is better by far to read a short section and then truly meditate on it, than to read many chapters without serious thought.

Our scales of values are different; no two persons place emphasis in exactly the same place. But, if you will excuse the personal reference, prayer is for me one of the greatest forces to deepen and strengthen the spiritual life. The times I have felt closest to God are those times when in great joy or in agony of spirit I have reached out to Him through prayer.

What is the basis of prayer and what essentially is it? Prayer rests on the simple belief that God loves us, that He wills us good, that He is pleased to have us share with Him our hopes and fears, our joys and sorrows. As to what it is, it is communion with God.

That definition is purposely wide, for prayer is much more than kneeling down to call upon God. The heart that lifts in joy to God at the morning of a lovely day; the unuttered plea for strength to meet a problem; the

sob that wings its way through the blackness of life's most terrible hours—all these are prayer. Prayer is not just some formal act that begins and closes the day; it is reaching out in trust that God will draw nigh unto those who draw nigh unto Him. In short, it is a way of life.

Of course the formal prayer, the setting aside of time during the day for the sole purpose of communing with God, is not only valid but also vital. I am not so supremely confident in my own prayer life that I shall presume to instruct you in the art of prayer, but perhaps a few tentative suggestions are not out of place.

Prayer is an art; it is not a skill with which we are born any more than we are born with the ability to play the piano. Both require practice. We gain in prayer as we practice prayer. The analogy can be extended. No one learns to play the piano by practicing just when he feels like it or whenever he can crowd it into his schedule. There must be a time set aside for practicing, and there must be time set aside for prayer, not that there is any especially good time but rather that the regular recurring time set for prayer is itself a help to prayer.

Two other observations, one obvious and one not so obvious. Prayer is not just asking God to give us things; it is also sharing our joys, our dreams, our hopes with One who cares for us beyond all comprehension. The other point is less obvious. If prayer is true communion, then WE do not talk all the time. To come silently into God's presence, to wait for His voice in our hearts—this is as truly prayer as any words we ever form.

Does prayer really change anything? Yes: most important of all it changes us, so that God's will can become effective in and through us. It is a source of strength and power no man has ever utilized to the fullest, for it is boundless. "Ye have not because ye ask not."

May I read to you the moving testimony of Judge Harold R. Medina who presided at the trial of the eleven Communist leaders.¹

There came a time when I faced the need for the most fervent praying I ever did in my life. Only a prayer behind the scenes helped me through the worst of the experience. It took me a long time to realize what the Communists were trying to do to me . . . to wear me down until I lost self-control and occasioned a mistrial . . . Toward the end of August the uproar and confusion of the Communists was so distracting that I finally had to leave the courtroom and lie down in my chambers. Let me be frank: I was thinking then that perhaps I should never go back. In my weakness it seemed to me at last that I had stood as much as I could for as long as I could. (Then), like a frightened child calling to his father in the dark, I asked God to take charge of things and that He will be done. I cannot report any mysterious or supernatural experience as a result of that prayer. All I know is that . . . some kind of a new strength seemed to flow into my veins. That brief period of communion with my Maker saved my life and saved the trial. After fifteen minutes I was refreshed and went back to carry on the business of my court. And I gained in strength from that

1. Reader's Digest, August, 1951

ment to the end. For Someone was with me all the way. Finally, there is a type of spiritual experience that for most men must remain a mystery, though that fact is not denial of the experience itself. In every generation there have been a few who were able to lift their spirits, who had them lifted, to a direct, personal, immediate experience of God. The ordinary term is mysticism, and the ranks of mystics are noble souls reaching from St. John and St. Paul to, in our own times, the late Rufus Jones and the late Evelyn Underhill, perhaps the greatest modern mystic. It may be possible for none of us to share in their transcendent experience, but it is yet possible for each of us to have that personal encounter with the Lord Jesus Christ that is the very heart of the Christian life.

In closing, let me suggest that in a certain sense there is no such thing as a personal religion. Christ does not call us into His Kingdom so that we may possess it for ourselves. Contrary to many books and sermons, the goal of the Christian life is not salvation *per se*, but fellowship with God, which surely means fellowship with other citizens of the Kingdom, and a burning desire to bring others into that fellowship. To quote Dr. Vidler once again.²

"It is a great mistake to think of the Holy Spirit as a power that is, or can be, imparted to individuals in isolation. To receive the Holy Spirit is to be drawn out of isolation into the fellowship, the common life, of the body of Christ. Here, if anywhere, it is true that things have to be shared in order to be fully possessed."

² *op. cit.* p. 64.

Determining a Modern Christian Attitude Toward War

Walter R. Wietzke

The "Dream" of man! Man chooses peculiar ways in which to deceive himself. In spite of every evidence contrary to his thinking, he will persist in his hopes, and build on them with reckless abandon. It is his unique way of anaesthetizing himself to brutal death. It is his method of evading the inevitables of life. It is the process he uses to listen to an awakened conscience, and pay it no heed.

In the actualities of the universe are the processes of experience, we are not assuming too much in imagining death as life's most terrible reality. It stems from the man-godly conflicts inherent in both individuals and nations, and is aggravated by material need. The world's peoples have failed to recognize the ultimate character of life, and instead, have fled to false idealisms, many giving life in the womb of Christian thought. Pseudo-problems have dominated the attention of modern theology, when it should have been centered on the greatest of all problems, the relationship between man and God.

In the final analysis we must come to one of two decisions, war is inevitable, or war can be averted. "In the plastic theory, peace is the natural, normal, and necessary condition of civil society, while war is the extraordinary means taken to maintain or restore peace."¹ The paradox here is that the optimist ends up with shattered illusions, while the realist (or pessimist in this instance) comes much closer to realizing a "dream" of peace. Both sides have claimed the support of the Holy Scriptures. *Because most advocates seem to be working toward a world of peace, and are in reality evading the fundamental problem of every man and nation, it is*

the aim of this paper to show that any cessation of world conflict is at best temporary, and that for it to occur a maximum number of times, the Christian-democratic world as evidenced in the old Saxon alignments must awaken from its stupor, and adopt a politics which recognizes the basic circumstance, and adopts the force capable of defeating it.²

¹ *Modern War and Basic Ethics*, John K. Ryan, The Bruce Publishing Co., Milwaukee, Wis. 1940.

² The present argument is not concerned with the fact that actual combat is practically continuous in one or another part of the world, although that fact is not without its deep significance now and in the past. Compare: "In spite of almost countless signed agreements to limit or abolish war and to settle disputes peaceably, an examination of the factual records of the world shows that WAR rather than PEACE has been the normal thing. For example, a recent survey indicates that in the last 3500 years of recorded history, only one out of thirteen could properly be called COMPLETE peace years, while 12 out of 13 have been at least partial war years." REPORT OF THE COMMISSION ON THE INTERNATIONAL IMPLICATIONS OF JUSTICE, PRESENTED TO THE AMERICAN CONFERENCE ON INSTITUTIONS FOR THE ESTABLISHMENT OF INTERNATIONAL JUSTICE, Washington, May 5, 1932. Cf. also Woods, F.A., and Baltzly, A. IS WAR DIMINISHING? Boston 1916. Cf. Baker, P.J.N., DISARMAMENT, pp. 2-3, London 1926. Also: "In 1913 the leading European countries spent 3-6 percent of their national income on their military forces, the United States about 1 percent. In 1937, however, military expenditures consumed 20 percent of the national product of Soviet Russia, approximately 15 percent in Germany, more than 10 percent in Japan, about 10 percent in France, 5 percent in England, but 1.4 percent in the United States. While in 1928 defense expenditures amounted to only 1 percent of the annual income of the world, they claimed 5 percent in 1937. And while only 4 percent of net industrial production went into armament in the years 1925-1929, more than 12 percent had to be attributed to war preparations in 1937." Speir, Hans, and Kahler, Alfred, editors, WAR IN OUR TIME, p. 175, New York, 1939.

Through the centuries the "ecclesia", representative of the ethic "peace on earth" has erected valued monuments to the "dream of man," and now they lie in their own dust. There is no dynamic feeling of *revelation* in the bones of "Old Zion" and for that reason she keeps picking at the ossified declarations of the time-honored patriarchs, waiting like an old maid for a message that will never come! It is certainly mandatory that we inquire among the Church Fathers, and let them speak—aiding us as they can, but to propose that our modern answer can be forged from men's evaluation of yesterday is to indulge in the greatest of follies. Unfortunately the search for peace has been made on the open road of milleniums, revived synthesis of Church and States, and other Erastianisms while the answer has remained in the dark chambers of men's and nation's hearts. The naked truth is simply this, we have been trying to piece together the broken fragments of old forms.

The "Early Christian Attitude!" It can generally be conceded that the "early Church" was thoroughly opposed to war. "Christians do not bear arms," was her stand. Three documents from the fourth century give us sufficient evidence. The so-called Hippolytean Canons, the so-called Egyptian Church Order, and the Testament of Our Lord, a Syrian or Cilician version, all of which comment on the subject of the Christian faith and soldiering. The Hippolytean Canon according to Achelis (Latin based on Arabic) states,

xiii. 71. A man who has accepted the power of killing or a soldier, may never be received at all.

The Egyptian Church Order, according to Ethiopic Version as given by Horner,

xi. 9. A soldier of the prince they shall not receive and if indeed they received him, if he was commanded to kill, he shall not do it, and if he does not leave off, he shall be rejected . . .

and the Testament of our Lord,

If anyone be a soldier, or in authority let him be taught not to oppress or to kill or to rob, or to be angry, or to rage and afflict anyone . . . but if they wish to be baptized in our Lord let them cease from military service or from authority, and if not, let them not be received.³

Even at this time however, certain modifications had been made, and the view that a man could not be a soldier and remain a Christian, soon passed.

Luther's Declaration! By Luther's time, the decision to participate or not participate, was becoming largely an individual matter. In his writing on war and conscientious objection, he voiced these views,

1. War is an evil, a consequence of human sin.

2. In certain circumstances it may be the lesser evil. In an operation, it may be necessary to cut off a man's arm in order to save his body; God asks us to help our neighbor. Christian Charity may demand such an operation in order to save the life of a state, and of innocent citizens.

3. But it is the lesser evil only if it is a "just" war of defense, not a war of aggression, or lust for power. The war must be ordered by the lawful government to whom God has entrusted the sword, and not by private enterprise.

4. If a Christian is convinced that a war is "unjust" he must refuse military service. The decision whether a war is "just or unjust" therefore lies ultimately in the conscience of the individual.

5. This means, of course, that the individual has to bear the consequences. It would be better for him to suffer persecution and even death at the hands of his own government as the result of his conscientious objection, than to take part in a war which to his conscience is unjust. For it is better to lose his body and his possessions than to disobey his conscience.

6. If however, a Christian is in doubt as to the justice of the war, he should leave the responsibility to his own government. In this case, the government is responsible before God. THIS LAST POINT VERY OFTEN SERVES AS A BLIND EXCUSE FOR OBEDIENCE IN EVERY WAR, BUT LUTHER THOUGHT THE DANGER COULD BE AVOIDED.⁴

Our Modern Problem! Today we find that America has been thrust willingly or unwillingly, into the position of defender of the old Saxon tradition, synonymous (generally) with the democratic-Christian tradition, freedom of the individual etc. . . No longer therefore does circumstance warrant anything but opposition, in the particular areas where other ideologies begin. The idea that the only justifiable war was one of defense, long ingrained truths, but to make that say that opposition must ensue only when ONE'S NATIONAL BOUNDARIES had been crossed, is criminal naivete. Even though economic or racial conditions make war a more distinct possibility, there is always controlling them an idea, either a Christian or a non-Christian making. It is true that anthropological interpretation goes a great way toward determining conflict.

Thus the Church must be able to analyze and speak to all men of all nations. It is time that modern theologians stopped their search in wrecked structures, seeking ecclesiastical junkmen to try to find enough parts from enough ideas, to fashion a new machine of peace. The problem of the nation is virtually settled. It must fight to survive. But the problem of the Church is just beginning. I deem the decision to stand against a materialistic atheism quite simple, but to be unaffected by my own material desires, a rather hard thing. On November 1949, Dr. Charles Malik speaking on "WAR AND PEACE" made this analysis, "There are many phases of Western life which are repulsively materialistic. The spirit of business and gain, the maddening variety of things exciting your concupiscence, the utter selfishness of uncoordinated activity, all this is something not to attract and inspire . . . To the superficial observer who is unable to penetrate the core of love and truth which is

³ *The Early Christian Attitude to War.* C. John Cadoux, Headley Bros. Publishers, LTD. 1939, London, England.

⁴ *The Theology of Martin Luther.* H. H. Kramm, J. Clarke and Co. LTD, 5 Wardrobe Place, Carter Lane, London, England, 1947.

the heart of the West, there is little to choose between soulless materialism of the West, and the militant materialism of the East. There is a great weakening of moral strength which has been handed down from the ages and labors of the ages is not being creatively replenished . . . I must say in all humility that the leadership of the West in general does not seem to be adequate to the unprecedented challenges of the age."

Where does that moral strength come from? I know where it ought to come from, but as Dr. Malik says, it is not coming. The Church, the people of God, the communion of saints, they should be supplying it—and aren't. **The Law of Contagion!** Now let us remember that Christianity, like all other current ideologies, is also representative of a world-consuming idea. It designs to convert, to challenge, to defeat all other thought, yet in a way that man is not destroyed, but permitted to live in a potential. He thus in the Christian scheme becomes a means as well as an end. It is unfortunate but inevitable that the Christian world has had to bloody her hands at the altar of war, but it will ever be thus, as long as she champions the freedom of the individual, and precisely because she does so. And there will always be challenges defying her right of position.

But there is one side of war we are prone to overlook. At the start of this paper we inquired about a force capable of defeating the current enemy. Communism also is an ideology, and logically you cannot stamp out an idea with arms. The physical conflict is just an outward manifestation of the inward struggle. The tragedy of this war, as in most others, is that the common man is ignorant of the values involved.

It is not enough that allied armies win a battle. They may drive one devil out, but unless they have something to supply, seven more will rush in. It is here that the Law of Contagion becomes reality for the individual Christian.

In essence it is this, that we are influenced, whether we want to be or not, by every situation we experience, and

every individual we meet. If then Christian love and Christian faith are the greatest forces in the world, it can be conceded that they can become the actualities that govern any man's life.

The non-Christian thought always has the advantage of appealing to the innate lust and material greed of men, and the natural caprice of every individual. On the other hand the Christian world is fortified by the less tangible, but final power of the LIVING GOD. The Christian idea wars against the natural man, and IT CAN SPREAD ONLY IN THOSE EXPERIENCES WHERE A MAN IS WHAT GOD WANTS HIM TO BE, SAYS WHAT GOD WANTS HIM TO SAY, AND LOVES AS GOD WANTS HIM TO LOVE. The sin of the Christian world is the reluctance to be what God appointed us to be, and the hesitancy to let that faith touch others. Thus the spread, or the lack of spread, of the Christian idea, is in a very direct way contingent on the Christian individual and nation.

The foundation of the Law of Contagion lies in the Christian concept of love. It believes and knows no power greater than love from Christ or in Him. If then love be the strongest force, it will overcome all else. God insures just that . . . BUT A PEOPLE CANNOT UTILIZE THAT IN WAR OR PEACE, UNTIL THEY HAVE SUCCUMBED TO IT.

Conclusion: It is the Christian's duty to defend that government which guarantees a Christian self-hood to men. The problem for us is **not** being a submissive pacifistic force in the world, permitting ourselves to be overrun, and then acting as a redemptive society within a new society of Soviet design. Rather it is that in a power position where we are a "benevolent despot" among the smaller nations, we do not succumb to individual caprice, and leaders' greed. Truly it is a position fraught with temptation and danger.

Prior to that duty, it is the Christian's duty to fit himself as a man of God—and in the fullness of His love, be a "living sacrifice" to Him who governs all laws, even that of contagion.

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The Soviet Peace Myth

Leon Dennen

(Concluded)

Innocents and Victims

BERTRAND RUSSELL, one of the foremost philosophers and political thinkers of our age once wrote that "In English history, as taught to children, there are 'good' kings and 'bad' kings. The oligarchy of Czarist aristocrats was 'bad' but that of the Communist Party is 'good.' This attitude is unworthy of grown-up people."¹

Mr. Russell's observation may well be applied to American history as it was taught in the years 1941-47 when Soviet Russia was still regarded as democracy's "greatest ally" and the ruling oligarchy of the Kremlin as the "good kings." So widespread, indeed, was the Soviet mystique, so strong its emotional dynamism, that a kind of intellectual terror pervaded our political and intellectual life. It was not only respectable but even "liberal" to criticize American or British or French policy, but to cast the slightest doubt on Soviet Russian policy was to leave oneself open to denunciation as a fascist, a reactionary, and even a war criminal. We even spoke of an absolute dictatorship like Russia (or the satellite People's Democracies under its domination) as "new types of democracy."

Scores of well-meaning men and women throughout the civilized world opposed or indifferent to Communism, who would have been horrified at the thought that they were supporting a dictatorial state where more than 12,000,000 citizens were exploited as slaves in forced labor camps, fell into the trap carefully laid for them by the Kremlin and its agents and propagandists abroad.

A typical victim of the semantic fallacy that the parties directed by the Cominform represented the left and that the so-called People's Democracies were a new type of democracy was O. John Rogge, former Assistant U. S. Attorney General.

Mr. Rogge was probably an "innocent" and not a communist. Because he made no effort to familiarize himself with the Soviet *Mein Kampf* he became an easy prey for the Cominform's mystique. For many years he was a spokesman for movements dominated by the Communist Party. Precisely because he was a well-intentioned "liberal" he was able to lead (or mislead) a number of similarly well-intentioned but confused American liberals into the Soviet orbit.

It was not until Mr. Rogge attempted to speak out on behalf of world peace as he understood it, at the Congress of the World Peace Movement held in Warsaw in November, 1950, that it dawned upon him that he was hugging a snake instead of courting a dove of peace. The rest is a matter of recent record:

"O. John Rogge, former Assistant United States Attorney General (cabled the correspondent of the New York Times²) today broke the harmony of the second World Peace Congress by declaring that the Cominform countries not the United States had to resort to war "to give the revolution a violent shove here and there." He declared he would not now sign the Stockholm Peace Appeal that the Communists have sponsored because attempts by Cominform countries to accomplish changes by violence were a greater threat to peace than the atomic or hydrogen bomb. "An overwhelming majority of the 3,500 delegates and observers loudly booed their disapproval of Mr. Rogge's views."

Mr. Rogge charged also that the World Peace Movement displayed its subservience to the Cominform by expelling Yugoslavia which, since Marshal Tito's break with Stalin, has become in the eyes of the Kremlin, the root of all evil.

The former exponent of pro-Soviet policies still believes in world peace, of course. But he wants genuine and not fake peace movements. "Any further peace meetings, to be successful, must not become identified with the foreign policy of any particular country. They must remain objective."³

Even more dramatic was the break with the Cominform of Valdo Magnani and Aldo Cucchi, two leading Italian Communists and members of Italy's National Chamber of Deputies. In their late thirties, both men have been since their youth in the service of Stalin. Magnani, a university graduate, trained in economics and philosophy, Valdo Magnani was one of the most persuasive and militant communist organizers in the Reggio Emilia province of northeastern Italy. It was largely due to his tireless efforts that Reggio Emilia has today 67,000 dues-paying communists.

Both Magnani and his close friend and collaborator Aldo Cucchi, a surgeon by profession and a leader of an Italian partisan unit against Nazis and Fascists in World War II, were as devoted to the "Party Line" as communists can be. But they were also good Italians which in the long run, is incompatible with Cominform orthodoxy.

In 1950 Magnani was sent for inspiration to the People's Democracies behind the Iron Curtain only to discover that his "honesty has been too much exploited." "Between what I saw in Poland," he said upon his return to Italy "and what I have been told in the communist propaganda sheets, there is an abyss." Magnani also told a provincial Party congress that it was the duty of Italian Communists

¹ Power, by Bertrand Russell, New York, W. W. Norton & Co. Publishers.

² New York Times, November 20, 1950

³ O. John Rogge in the New Leader of January 29, 1951

defend the sacred ground of the fatherland from any aggression, no matter whence it came and that Russia must be considered a nation like any other. His friend Aldo Cucchi concurred.

This bit of heresy against the Socialist Fatherland and Comrade Stalin, the Great Father of the Proletariat, was more than the Kremlin would tolerate. Practically overnight, Magnani and Cucchi became, as far as the Cominform was concerned, Titoist traitors Fascist renegades and, of course, enemies of the peace.

Both men sum up their views on Communism and peace in a recent pamphlet in which they write in part: "There is a widespread opinion in the Communist Party that revolution can take its flag forward only by means of war. This opinion is officially tolerated, though it is one of the things that are not supposed to be said. *The campaign in favor of peace is for some Communists merely a kind of blind.* (emphasis supplied) It is thought, in other words, that in the present stage of the world struggle revolution can win only on the bayonets of an army that invades our country. We know that these comrades are thinking of the Red Armies or of the armies of the People's Democracies. But the opinion that revolution can win only on the bayonets of an army crossing our frontiers, what does it represent today? It means that *war is considered inevitable*, and this is an error that prejudices the whole struggle for peace."

Another tragic victim of the Cominform's peace fraud—one of countless thousands, if not millions—is a thirty-year-old Turkish journalist, Aslan Humbaraci. Black-haired and soft-voiced, Humbaraci looks more like the romantic lead in an oriental film than a militant champion of peace and human rights. Firsthand experience with justice in many countries of the Middle East, however, prompted him to give up his lucrative job as correspondent for the New York Times and embrace the creed of Stalinism.

Hailed by the world communist press, Aslan Humbaraci was appointed by the Cominform as a member of the Permanent Committee of the Partisans of Peace and President of the Union of Progressive Young Turks, a clandestine communist organization with headquarters in Paris. He led the Turkish delegation to the Budapest Congress of the World Federation of Democratic Youth (an affiliate of the World Peace Movement) in August, 1949.

While accredited as Paris correspondent of The New Central European Observer, an English publication owned by the Czechoslovak government, Humbaraci's articles were printed in communist publications throughout the world, including Krasnaia Zvezda, the official Red Army newspaper. He was constantly quoted over Radio Moscow and Radio Prague as the "man who chose real freedom."

But the young Turkish Communist, passionately honest and tenacious in support of his beliefs, needed only

one year of activity behind the scenes of the Cominform, particularly in the Partisans of Peace to discover firsthand that the international communist movement serves the aims of Russian power and not the people in whose name it speaks. He discovered, too, that there is "no international communism, but only a Russian policy"—that the mask reciting slogans for peace and economic justice hid Soviet Russia's hunger for power, for world domination.

When Aslan Humbaraci could no longer endure communist demands to violate his conscience, he decided to break with the Cominform. It was not an easy thing to do for a man caught in Moscow's clutches. "Should I have given my life for something that I knew to be false?" he asked in the first days of his agony. "I couldn't just forget my mistakes and resign, for I owe a ransom to free men."

In October, 1949, at a Congress of the World Federation of Democratic Youth in Rome, Humbaraci committed the unpardonable crime of voting against the Soviet delegation. That finished him. Then and there he was informed that he had been expelled from the Permanent Committee of the Partisans of Peace as an "enemy of the people." He was subsequently given, at his determined insistence, a "trial" where, as a matter of course, he was also charged with being a "spy" for the Turkish government, despite the fact that at the time he was a passportless exile from his country. The communist judges first outshouted him, then marched from the room rather than listen to proof of the falsity of the accusation.

But let Aslan Humbaraci himself describe the Partisans of Peace:

"True to the Kremlin's super-Machiavellianism, it is by exploiting man's sacred desire for peace that the Russian rulers carry on their war preparations through undermining the West's moral and material strength. For behind the angelical name of Peace Partisans is hidden a great political and military enterprise of Moscow.

"That the Peace Partisans (or the World Peace Movement), is a Moscow-governed body is, undoubtedly, known in the United States. But a great many people in Europe and Asia still believe in the sincerity and usefulness of this 'peace' movement.

"As a former member of the Permanent Committee of the World Congress of Peace Partisans and an activist of the international Stalinist movement, I am in a position to know the true facts. Policies for the establishment of 'world peace' are supposedly laid down by the Permanent Committee of the Peace Partisans. Yet when this body meets, despite the external trimmings of a respectable international gathering, it is actually for pure propaganda purposes rather than for policy-making. In accordance with the established Stalinist pattern, all the distinguished intellectuals who come to the congresses from various parts of the world are not called upon to make decisions but to put their stamp of approval on what has been decided beforehand in Moscow.

"This is not idle talk but a horrible fact which I discovered first in the Soviet embassy of Paris and then at the secretariat of the 'Partisans of Peace.' It is further ascertained by my being expelled from the Permanent Committee for having dared, during a closed session of the Peace Partisans in Rome, to vote against a Russian resolution."

At his "trial" in Rome, Aslan Humbaraci had a glimpse, if only for a moment, of what Soviet "justice" means and how "confessions" are extracted from innocent people. "I was lucky," he said, "that I decided to revolt in Rome under the protection of a 'decadent Western democracy' and not when I was a delegate in the 'People's Democracy' of Hungary. There I would have been shot for my heresy."

That Stockholm Appeal

THE Stockholm Appeal for outlawing the atom bomb was undoubtedly Soviet Russia's most ambitious and successful "peace" offensive of the post-war period. Exploiting general fears of an atomic war, the Cominform, through the World Peace Movement, originally set out to get 400,000,000 signatures from all over the world for this appeal, including 5,000,000 in the United States. Whether this goal, as the Communists claim, has already been reached is open to conjecture. But there is no doubt that the Stockholm Appeal was a major Soviet propaganda success which trapped millions of war-jittery and unsuspecting men and women throughout the world.

No technique for gaining signatures of indorsement for the appeal, including a virtual door-to-door canvass by communists and their sympathizers, was left unused. In France and Italy, for instance, those approached for signatures were told that the appeal was as much directed at Soviet Russia as at other countries. To be sure, they insisted that there was not the remotest chance of such a "peace-loving country as Russia" being the first to use the atomic bomb against an enemy. This left the implication that the United States, which had already used the bomb against Japan, was really the criminal country. A similar technique, with some variations, was also used in the United States and Latin America. But different methods were employed behind the Iron Curtain where the communist secret police or the Soviet M.V.D. have persuasive means of "convincing" the recalcitrant and rabidly anti-communist populations.

The technique used in Poland, where the Catholic Church retains the allegiance of the people and exercises authority despite communist persecution, is a case in point.

Communist officials would summon the church officials of a locality and ask them to sign the Stockholm Appeal. If they demurred—as most Roman Catholic priests would do, being aware of the spurious nature of the petition—they were reminded that the church was committed to working for "peace"; that this was a "peace" reso-

lution; and that if they refused to sign it the state would have no alternative but to forbid them to continue teaching the young, as apparently "peace" was no longer their purpose.

"By this technique of coercion and word-twisting, the Warsaw regime has forced not a few priests to sign the petition. It then announces to the local populace that the best proof that the 'peace' petition is genuine is that their church leaders have signed it."⁴

By such deceptive and coercive means the communists also succeeded in forcing Catholic, Greek Orthodox and Moslem clergymen in Hungary, Czechoslovakia, Rumania, Bulgaria and Albania to sign the Stockholm Appeal. But millions of men and women, both behind and this side of the Iron Curtain, signed the appeal simply because they were unaware of the true identity of the "Peace Partisans" or because they hoped against hope that this was the way to prevent the outbreak of atomic warfare. Others in Western Europe were induced by fear of possible retaliation if the communists, backed by the Red Army, should come to power. With the examples of the purge trials and the all-prevailing terror in Soviet Russia's satellite countries before them, the middle-of-the-road Europeans constantly ask themselves the question: "Who knows? With Russia so close, the same thing may happen in our countries. Is it not better not to be among those suspected of anti-communism?"

The communists are, of course, aware of this universal fear. They are deliberately fostering it. They nurse it. Through fear they still hope to split the members of the North Atlantic Treaty Organization. Fear and deception are their stock in trade.

It was the outstanding Swedish Liberal Daily *Dagens Nyheter* that first shed some light on the Stockholm Appeal and its sponsors. Sweden, like Switzerland, is Europe's traditional neutral country, and its government usually seeks to avoid controversies with other powers, especially with a great power like Russia which is but a stone's throw across the Baltic Sea. But the *Dagens Nyheter*, like Sweden's Prime Minister Mr. Erlander, was "disgusted" with the way Moscow was brandishing the name of their capital in international communist propaganda. The Stockholm Appeal, Mr. Erlander said in a speech on July 16, 1950, had no more connection with Stockholm than similar earlier appeals "emanating from so-called peace conferences."

In an angry and outspoken editorial entitled "Warning for Swindlers", the *Dagens Nyheter* stated: "This peace movement is, as a matter of fact, directed by agents of the most pronounced military power in the world—the power which does not hesitate to resort to the crudest means of terror even in peace time and which, by its actions and its imperialist aims, is threatening the whole democratic world."

A similar evaluation of the Stockholm Appeal was given by informed men and women in other parts of Europe.

⁴ Christian Science Monitor, August 8, 1950

side of the Iron Curtain and in the United States. Thirteen American leaders in religious, fraternal, veterans', labor and patriotic organizations branded it as "aphony peace petition to disarm the United States."

The circulation of the Stockholm Appeal under the direction of the American Communist Party, they declared, was intended "to disarm the United States in keeping with their (the communist) historic procedure of infiltrating and later paralyzing a nation which they wish to invade."

Dean Acheson, United States Secretary of State, warned, at the same time, that the Soviet Union was trying to divert attention on the use of atomic weapons in order to distract attention from communist aggression in other forms. "The real crime against humanity," he said, "is aggression, and in particular, the deliberate resort to armed aggression in defiance of the United Nations. The war criminals are the people who sanction such action. The weapons used are quite incidental to the crime. Thus, the communists throughout the world have given the lie to the Stockholm proposal in their support of North Korean aggression."

Speaking on behalf of Western writers, scientists, educators, and trade unionists the Congress for Cultural Freedom declared:

"The atom bomb is a horrible weapon. So are flame throwers, incendiary bombs and mustard gas. The aim of communist propaganda is to hypnotize the public into focusing all its passion and emotion on one type of weapon, and making it forget that others exist. The Stockholm brand of 'pacifism' has no objection to dog fighting, but, provided that biting is permitted, clawing forbidden." Disarmament, they said, must extend to all weapons. Any government which commits an act of aggression by using atomic, or any other weapons, is to be regarded as a war criminal.

A secret document which has recently come into my possession sheds additional light on what Moscow hopes to achieve with its periodic "peace" offensives, especially with the Stockholm Appeal. It is part of a speech delivered by Mikhail Suslov, a private secretary to Josef Stalin and a secretary of the Central Committee of the Russian Communist Party, at a secret Cominform meeting held in Berlin on July 21, 1950.⁵

Mikhail Suslov, as revealed by this document, assailed the western communist leaders for having made practically "no effort to rally those who signed the petitions for outlawing the atomic bomb into any sort of organization." While conceding that most of those who signed the Appeal could no longer be located or organized, he, nevertheless, insisted that 20 to 25 per cent of the signers could be persuaded to join the communist ranks.

Mikhail Suslov was accompanied to the secret Cominform session in Berlin by P. N. Pospelov, "ideological leader" and resident of the Marx-Engels-Lenin Institute. Other world communist leaders there were Palmiro Togliatti of Italy, Jacques Duclos of France, Wang Chia-hsiang of the Chinese Communist Party, Harry Pollit of Great Britain, and a host of Cominform figures from Iron Curtain countries.

The "widespread campaign against the atomic bomb", Suslov said, "has succeeded in attracting young workers who represent a valuable revolutionary element." They are the Cominform's "assurance of successful revolutionary and insurrectionary action."

The Cominform leader further pointed out that the Stockholm Appeal had enabled many communists to infiltrate workers' factory councils, in western European countries, which are regarded by the Kremlin as "the economic counterpart of the local Soviet in the general frame of revolutionary strategy." He disclosed also that the Cominform hereafter would pay greater attention to outlying regions in countries like France and Italy, instead of focusing on big cities; that it would work to elect communists to municipal governments and councils in these areas. In event of war, the councils, trained by and taught by communists, would form a basis for organizing local soviets, Russian style.

Mikhail Suslov's speech at the Berlin meeting of the Cominform is of historic significance. It is the first disclosure by a leading figure of the Cominform and the Russian Communist Party of the aims and purposes of Moscow's periodic and widespread peace offensives. Reproduced here in full is the part dealing with the Stockholm Appeal.

Excerpts from Mikhail Suslov's Speech

"The Stockholm Appeal:

"It is now the task of the West European parties to absorb the tremendous social gain accumulated by our campaign to ban the atom bomb. We all know what a great diversity of social strata was touched upon in the course of the campaign. But no one has as yet undertaken an analysis of the results gained. There has been practically no effort to rally those who signed the petitions for outlawing the atom bomb into any sort of organization.

"This, of course, was a great mistake. The overwhelming majority of those who signed our petitions can no longer be located or organized. But 20 to 25% of the persons contacted can be gotten to join our organizations. That is why we should concern ourselves, in the first place, with organizing these 20 to 25%. Who are they?

"The overwhelming majority of them are workers, peasants, urban and rural middle class people, professionals, intellectuals, housewives, young men and women, war victims, veterans, etc. They are extremely valuable elements to be organized. But how are they to be organized precisely in view of their great social diversity?

"To some degree they cannot be organized since they are not interested in any political movement. But they are always interested in their own safety, in their own protection and are likely to vote in local and municipal elections for officials who have their safety at heart.

"It is thus clear that these elements are likely to exert certain pressure on municipal authorities and county officials. Such authorities and officials seeking election or reelection would most likely receive a majority of votes on a platform which calls for outlawing the atom bomb—

"It is therefore quite evident that even the unorganized and unorganizable part of the urban and agricultural population would help us to win municipal and county councils which would be politically homogeneous and united in their determination to outlaw the atom bomb and probably all other forms of Anglo-American aggression and warmongering.

"A relentless effort, an intensification of the campaign to condemn the atom bomb and Anglo-American imperialism would also result in the election of municipal and county councils which could be considered as reliable organs of local resistance. Under conditions of war, the militant resistance of these councils—if properly politicized by (communist) party fractions—would also form the basis for the formation of local Soviets. It is therefore correct to recommend to the *Combatants de la Liberte* in France and Italy—or, for that matter, to all other local organizations of the Peace Partisans—to concentrate, in the first place, on municipal and county councils.

"The great peace movement created by the Stockholm Appeal can also be used for other ends. We can penetrate the yellow trade unions and other organizations with our appeal for safeguarding the peace. We can penetrate organizations of war veterans, war victims, peasant and worker societies which are not yet on our side. Cultural societies, lovers of art and literature can help us organize the unorganized mass of people in favor of the Stockholm Appeal. To gain this end, our purpose should be to organize as many local societies as possible.

"Although all such activities must be entrusted to local Party (communist) fractions, who can undertake them most effectively, an inter-federation must centralize all such local bodies organized in order to provide for unified guidance and political direction.

"A special chapter in this work is the organization of new workshop contacts. Strange though it may seem, it is, nevertheless, a fact that some workshops are inaccessible to militant trade unionism. Catholic workers or working women may not respond to wage demands raised by the revolutionary trade union movement. But they will respond to peace appeals and especially to the Stockholm Appeal for outlawing the atom bomb.

"An analysis of the campaign for the Stockholm Appeal provides extraordinary examples of backward categories of workers joining with us in the demand for the outlawing of the atom bomb. We must therefore treat with special care such contacts in workshops which had been hitherto inaccessible to us. They are a valuable element. They are a valuable addition to our workshop councils which must be the forerunners of local Soviets.

"Now I want to underline the most significant aspect of our campaign for the Stockholm Appeal. Through our widespread campaign against the atom bomb we have succeeded in attracting young men who represent a valuable revolutionary element. They are joining our military sections. They are our assurance of successful revolutionary and insurrectionary action.

"These young men, this new element which comes to us from the factories and workshops is healthy because it is

not infected with nationalism and Trotskyism-Titoism. At a time when in the most important countries of Western Europe—France, Italy as well as Germany—our main task is to rid our ranks of nationalist and Trotsky-Titoist trends, these new elements, the young workers from the workshops are our most important source of revolutionary action.

"I do not mean to say by this that I expect to obtain our most important contacts with the factory, plant and workshop through our peace campaign. No, comrades, such contacts will always be forthcoming through the trade unions and the factory councils. But as I pointed out, a significant number of workers can be contacted through our peace campaign. Our factory councils will be immeasurably strengthened through the infusion of this new healthy element. And please remember that it is the factory council (shop steward organization) that is the economic counterpart of the local soviet in the general frame of our revolutionary strategy."

This document speaks for itself. It is another affirmation of the well-established fact that the employment of the "peace" campaign as camouflage for strengthening the Cominform and furthering Soviet Russia's aims for world mastery, by enlisting "innocent" groups and people indifferent or even antagonistic towards Communism, has been a cardinal Soviet principle since the Bolsheviks overthrew by armed force the democratic Kerensky Government in 1917.

The Battle for Freedom and Peace

WE have come to a turning point in the history of the Western civilization. As yet, to be sure, we cannot evaluate completely the far-reaching events now taking place in Asia and the West or define the point to which they will go. However, though a major atomic conflict may develop from the impetus of present tensions, war is not inevitable. It will become inevitable if we do not understand Soviet Russia. We shall, indeed, be building our future on quagmires if we build it on ignorance of Soviet reality—the economic, social, moral and political contradictions between Soviet totalitarianism and Western democracy.

Soviet Russia is a totalitarian state dynamically engaged in a totalitarian process of expansion. The *realpolitik* of its leaders is based on a total disregard of Western concepts of ethics. Bolshevism, as has been indicated, regards our moral criteria as superfluous ballast, little more than a bourgeois myth. In the Leninist-Stalinist perversion of Marx, "capitalism"—i.e. Western civilization with all its political, social and cultural institutions—is doomed to perish. Thus, the Kremlin leaders may alternately raise the slogans of peace and war. They will discard peace when it will no longer suit their revolutionary strategy.

In the permanent struggle between totalitarianism and freedom, dictatorship has, for the moment, the upper hand. For totalitarianism derives much of its strength from the simplicity of the ideas it espouses. Amid post-

war doubts, fears and unsettled cravings, the Stalinist creed offers its adherents the boon of certainty, a faith or living. Its thesis is simple: Western civilization stands between man and happiness. It is the old and well-tried totalitarian technique of the Big Lie.

For the Russian Revolution, whatever merit it had, died long ago. Its basic concepts were betrayed by stunted minds reaching out for more and more power. Only the myth survives. In Soviet Russia today, liberty is a meaningless word no less for the artist, the literary man, the scientist, than for the worker. Forced labor and a ruthless bureaucracy prevail on a scale inconceivable to normal men and women reared under Western conditions. Even equality, one of the fundamental tenets of Communism, has given place to a new system of caste, the caste of the ruling communist oligarchy.

Dictatorship, too, has another advantage over freedom: unlike a democracy, it can manipulate opinion and switch policy overnight. Thus, on May 9, 1949, Marshal V. Sokolovsky, one of the most prominent Soviet war leaders, informed the Russian people—and the West—that Soviet Russia was preparing for war. "The lessons of the Second World War", he said, "are graphic proof that only a state which is stronger than its opponent economically, militarily and in a moral-political sense, . . . is capable of winning a modern war." But in his significant declaration issued on February 17, 1951, Stalin told the unhappy Russian people, and again the West, that Russia, as a matter of fact, had already begun to "demobilize" its armed forces back in 1946.

Meanwhile, taking advantage of a gullible West totally unprepared psychologically to counteract the Kremlin's propaganda barrage, the Soviets have annexed over 200,000 square miles since 1939. They have increased the Russian empire to dimensions undreamed of by the Czars. Once independent states like Poland, Czechoslovakia, Hungary, Rumania and Bulgaria were completely subjected to Soviet rule. Only Yugoslavia succeeded in extricating itself from Moscow's web.

To be sure, as in the case of Nazi Germany and Fascist Italy, the corrosive element of self-destruction is always potent in a totalitarian state. The Kremlin's periodic "peace" campaigns, while designed to sow confusion, uncertainty and disruption in the West, are also concerned with the mood of the Russian people whose restive behavior is being recorded by the Soviet press from Moscow to the distant regions of Kazakhstan. The Russian people need a great many things, but more than anything

else they want peace. Indeed, the Western world has no quarrel with the Russian people who have been groaning under the yoke of dictatorship for more than three decades. There is certainly a vast abyss between the power-hungry Communist dictators and the people they rule. This is as true of Russians as of the peoples of the satellite countries.

The Kremlin's overextended empire may yet prove to be its Achilles' heel. No satellite population inside the Iron Curtain is friendly to Moscow. Only force and terror have thus far prevented the anti-Soviet forces behind the Iron Curtain from throwing off the Kremlin's yoke. But there is ample evidence that from the Baltic to the Black Sea, these forces await the call to revolt. In Poland, Czechoslovakia and the annexed Baltic States underground military units are continuously battling, under insurmountable odds, against Moscow's picked MVD troops. Elsewhere, especially in Hungary and Bulgaria, they engage in industrial sabotage, stage lightning wild-cat strikes and fight MVD terror.

Nationhood, like personal freedom, is an absolute value. It is not destroyed or "abolished" by suppression but merely driven underground. For nations, like individuals, have a stubborn will to survive. Stalin has long been aware of this—even if the West has not. European experts on Russia have long been of the opinion that next to the atomic bombs, the Kremlin fears this anti-communist front more than anything else it now faces.

Indeed, though they are consulted little, though decisions are made by the rulers on the assumption that they will bow their necks meekly to any yoke, the ordinary people are keeping alive their dream of freedom. They are democracy's staunchest allies. We must not let them down again. In peace as in war, we cannot afford to ignore the great basic hungers of mankind for freedom and human decency. We must exert every effort to maintain peace. But this peace will have meaning only if it is maintained with freedom and justice.

To avoid war, Western civilization must be strong. But it must also be wise. The time has come for our thoughts to become bold and imaginative. Only a clear and definite peace aim will successfully counteract Moscow's phony "peace" campaigns and give us the strength to prevent the Kremlin's creeping war. Only the belief that the civilized world is indeed fighting for a great cause, for a true universal democracy, will consecrate the new sacrifices and give us the strength and will to preserve peace.

The Festival of Thanksgiving

Olive Weaver Ridenour

THANKSGIVING is one of the oldest of all festivals. Its origin dates beyond history, and is consequently shrouded in legend and mythology. Before the Christian era the Romans held a great Thanksgiving Feast called **Cerelia** on October the fourth in honor of the goddess of the harvest, Ceres. Ancient Greece also observed an annual Thanksgiving Feast which was held in Athens in November and called the **Thesmophoria**, in honor of Demeter, the Greek goddess of agriculture and harvests.

In Israel

The great Thanksgiving Feast of Israel was the **Feast of Tabernacles**, which was observed by command of God, speaking through Moses. This celebration was of a week's duration, and began the fifteenth of the seventh month, after the harvest and vintage. The first day was a "holy convocation." The command was: "Ye shall do no servile work therein." After the seven days of feasting, the eighth day was observed also as a "solemn assembly . . . no servile work therein." The Israelites were commanded to live in booths during these days of thanksgiving, to commemorate the time of exodus from Egypt. One of the most remarkable of all recorded celebrations of this feast was the dedication of Solomon's Temple (I Kings 8:2-65). A second noted observance took place following the Babylonian captivity (Ezra 3:34; Nehemiah 8:16-18).

In Europe

The Druids, in ancient Britain, observed a feast of the harvest in the month of November. From the time of the Saxons, the English had an annual festival of several days duration, known as **Harvest Home**. Following the discovery of the "Gunpowder Plot" to blow up Parliament on November 8, 1605, a day of **Thanksgiving** was proclaimed which was observed until about 1830. The Dutch in Holland observed October the third as an annual **Day of Thanksgiving** for their deliverance from the Spanish on October 3, 1875. Some of the Pilgrims, who later came to America as colonists, may have been greatly influenced by the Dutch **Thanksgiving**, as they spent some time in Holland.

North America

The first observance of **Thanksgiving** on this continent is believed to be the service aboard the "Ayde", the flagship of the expedition under Frobisher, on May 27, 1578. The first **Thanksgiving** in what is now the United States was in the spring of 1608 in the Coopham Colony in Maine. In Pilgrim Colony, Governor Bradford issued the first proclamation for the observance of **Thanksgiving** which was "in gratitude for the plenteous harvest." This observance began December 13, 1621, and was of a week's duration. According to various writers, this was not a public religious service but was a home and family celebration. Christmas celebrations were condemned by the

Pilgrims, so **Thanksgiving** was the great holiday of the year and was faithfully observed. A law was passed imposing a fine of five shillings on any person who did "any servile work or labour" on the day or days of **Thanksgiving**. The first public **Thanksgiving** was on July 30, 1623, upon the arrival of the "Anne" from England, bringing more colonists and greatly-needed supplies.

In 1633 the Massachusetts Bay Colony observed a **Thanksgiving Day**. In New Netherlands the day was celebrated both in 1644 and 1645. In 1655, Peter Stuyvesant designated a day of **Thanksgiving** for the victory over the Swedes around Delaware Bay. The first official printed **Proclamation of Thanksgiving** in Massachusetts was in 1677, and the first civil appointment of the day was in 1688. In Plymouth Colony, it had been the custom previously, for the church to issue the proclamation one year and the court the next.

In The United States

The Continental Congress annually proclaimed **Thanksgiving Day**. The first **National Thanksgiving** was for the Declaration of Peace in 1784. One of the most widely-observed of all **Thanksgiving** days in the United States, was for the adoption of the Constitution, proclaimed by George Washington, to be observed on November 26, 1789. Another great **Thanksgiving Day** was following the end of the War with England in 1814. The beginning of our annual celebration of a **National Thanksgiving Day** was the proclamation issued by Abraham Lincoln, in 1862, calling on the nation to set aside a special day of **Thanksgiving**. Since 1865, **Thanksgiving Day** has been celebrated annually by all of the states.

Why Thanksgiving?

One writer states: "Thanksgiving is the only religious festival celebrated in the United States by virtue of the civil government." George Washington in his famous 1789 proclamation declared: "Congress (Both Houses) requested me to recommend to the people of the United States a day of Public Thanksgiving and Prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God . . . that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions . . . to render our National Government a blessing to all the people . . . to promote the knowledge and practice of true religion and virtue . . . and to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best."

"O give thanks unto the Lord; for He is good: for His mercy endureth forever; Psalm 136:1

Letters to the Editor

Sir:

Now that we have for some time been analyzing personalities, customs and even costumes in Lutheran worship, it seems necessary to remind ourselves that we who read the OUTLOOK hope for some good results from all the criticisms we have been reading lately. It is interesting to learn another man's estimate of some of his fellows' habits, but the examinations given us so far have not done much to build our confidence in any present method of letting all things be done "decently and in order."

Many of us may agree that the movement toward high church practices will never produce enough good to make the effort worthwhile. However I for one am beginning to think that negative criticism of the modern trend may be just as much a waste of effort as the trend itself. The criticism could even do more harm than good.

It has, for example, already brought straight-thinking laymen to anticipate the day when all problems connected with both the inside and outside of the church building will be solved by eliminating the building itself. After that all problems connected with the inside and outside of the persons of the clergy could be as readily solved by eliminating the clergy. Then we could all sit back of an evening with our OUTLOOK and read soul-stirring articles filled with godly words for our godly homes. On Sunday morning words of equal godliness would come from the lips of farmer Brown or mechanic Mack, and no one would much care if the words were sounded to the congregation in Brown's barn or in Mack's garage. All that would matter would be the honor of God and the edification of His people.

That solution could easily become the one to which a fair portion of our people would turn if we continue to candidly expose our solemnities under the cold light of logic. The debilitating logic of the keenest churchman will be caught in its own trap if our people ever really take hold of that thinking and carry it to its natural limit.

The people can rightly figure that any theologian who intimates in one breath that uniformity in practice is impossible but who then prays for it in the next is just being unduly timid. He would cook his own goose doing it, and that may be the reason for his timidity, but since he himself insists on thinking the matter through, he should consent to finish it all in the same cold light of logic.

Now in my mind there are only two answers logic can give us in these matters of churchly practices as we have been considering them in recent issues of the OUTLOOK. The first answer is that uniformity in our present standards of worship is impossible with men and unnecessary with God. With this answer I should say nearly every reader of the OUTLOOK agrees.

If this answer is correct then we have no business hoping or praying for uniformity, no business trying to persuade one another to it, no business doing anything more than our synodical committees on liturgy are attempting in their general way. Let each one practice whatever generally accepted methods he has learned to love and let that same love give him regard for the preferences of others. I pity anyone who has a liturgically loveless background, yet even he can find a church home that will please him. Men who have a part in facilitating calls between pastors and congregations should certainly take the liturgical leanings of both into consideration more than they have in the past. Some very beautiful

and meaningful worship traditions in our older churches have been set aside for no good reason by new pastors who were simply unacquainted with their value or unwilling to appreciate them. Here too the careless impatience in our times toward anything that smacks of reverence for the past is largely to blame, but Lutherans who are conservative in theology ought to stretch that same spirit to cover external things also.

It will never be possible for all of us to like the same outward forms, so we shall be forced to tolerate and to try to understand the differences within our fold. As far as high-church antics are concerned, the rest of us should be able to take them or leave them as we have opportunity, not fatalistically but in the sure knowledge that the unity that is bound to come among us will leave the clown of the high church high and dry. If it is true that there is a Lutheran church in our land in which a visiting clergyman was asked to put on a robe on a weekday when he wanted to see the altar and chancel more closely, then the movement back to Rome is hardly worth worrying about. God will deal with them in His own way and time, while nothing we may do or say could change those who are so far gone. Sparrows do not drop from a rooftop without our heavenly Father knowing of it, neither do high steeples fall nor lofty spires crumble without Him. Temples made with hands have been turned to rubble only too recently, so the high-church problem can be solved in a few moments when God sees fit.

Therefore we need not continue to challenge one another to provide uncontested proofs of the innocency of our practices, with the threat that if we do not we shall be subject to human correction. When Dr. Emch writes in the last issue of the OUTLOOK, p. 270, that "the custom of facing the altar for prayer, the altar on which stands a cross, a statue or a crucifix, must be of evil, otherwise it would not so often be misunderstood," he is in my opinion going too far.

It is not his feeling toward the custom itself but the type of approach he makes that I think unnecessary. Even when we are "often misunderstood" we still need not think we do evil. More than that, however, is the fact that such an exacting approach to practices of worship as Dr. Emch uses in his paper, if applied in a fair way to all our present formalities, would so change our customs that not one would remain the same. That is the second of the two answers mentioned above that logic can give us, and it is the answer we prefer not and need not accept. Logically there is no way we can show sufficient reason even for erecting and maintaining church buildings and for supporting full-time clergymen. There can be no doubt that church buildings in their meaning, purpose and importance in the community are "often misunderstood," and the popular attitude toward the clergyman in our day is anything but understanding. Beyond that, however, is the doubt that we could ever logically prove to anyone in our practical age that we have either human or divine necessity to continue such expensive institutions. So why not away with them also? The average congregation spends over seventy-five per cent of the money its people dedicate to the Lord on its buildings and the pastors' salary. Since it is quite possible to honor God without paying for a building which stands unused five days out of seven and to edify God's people and evangelize the unchurched without paying a man and his family to be professional, why do we do it?

We have our good reasons, of course, but we ought not to

be called upon every now and then to repeat those reasons to the members of our own fold. They know them well enough. If then there must be differences between us, let's not embarrass the entire family by becoming so intimate in public. Most of us realize our imperfections privately but prefer to draw the line somewhere when we discuss matters associated with solemnities and holy rites. If we go "all out" to get to the bottom of such matters we are worse off than if we leave them to God and the individual and congregational conscience. Tell a man bluntly to his face, for example, that it is unsanitary for him to receive the communion wine from a cup shared in common with many others, and you have done him no favor and may have hurt him. He could with equal reason figure it is unhealthful even to come to church in the first place—far better to take an hour's brisk walk in the park than to gasp for air indoors.

It is the same in most debate on externals. The laity practically never gets any help out of what they read and hear of such debates, yet help and guidance is what they especially need in the matter. And the opinions and practises of the clergy are seldom changed in any of the particulars. So let's use the cherished pages of our OUTLOOK from now on to strengthen a few genuine liturgical values. Without a doubt every high-church subscriber has by now parted company with us anyway, so we no longer need address them.

Sincerely,

S. Schroer
Westerville, O.

Sir:

I look forward to receiving each month my copy of the "Lutheran Outlook." I think it is the best Lutheran magazine published. Please keep it that way by publishing articles on liturgy and worship by people who know what they are writing about. A pastor by mere virtue of being a pastor is not a liturgical authority.

September's Outlook contains an article by a pastor who states, "Many of us do not even know what an alb is, and some of us have been in the Lutheran ministry in good standing for many years." The author then tells us he has read two encyclopedia articles on the history of vestments and goes on to try to prove to us that Paul Strodach, who studied the subject for most of his life, didn't really know what he was talking about.

I would suggest that the author go back to seminary, get that course in liturgics which he missed, study the subject for five years, and then write an article in the Outlook. Until then I am going to string along with Strodach and Reed.

Very truly yours,

Willis M. Ross
Butler, Pa.

Sir:

Through the years I have had considerable appreciation for "The Lutheran Outlook." Its columns have provided me much inspiration and refreshment. Thank you for your courageous editing. Observations, such as on the error of Lodgery, etc., rarely if ever found in other Lutheran publications read by myself, have been very helpful.

However, I have noted for some time a definite prejudice on your part that disappoints me. This concerns the liturgical movement in our churches. The climax is now reached in the inclusion of the article, "The Origin of Ecclesiastical Vestments," by William N. Emch, in the September issue.

We'll grant that there are liturgical aberrations. Warnings are in order. But please don't be so prejudiced! Some time ago you very impulsively indicated your attitude concerning the liturgical efforts of some in an editorial, the substance of which, as far as its impression on me was concerned was simply this, "I don't like it." There are some of us who can say the same about the un-liturgical manner of many of our churches. Of this we can say with just as much justification, "I don't like it." Let's have both sides. I'm sure that some of our liturgically-minded pastors, who also have the Spirit of God, would be happy to submit articles on the positive side of this question.

As aforesaid, we grant that there are liturgical aberrations. But there are aberrations in the opposite direction too. Should that not also disturb us a little? There are definitely un-Lutheran approaches and methods of an un-liturgical character being followed in our churches that in the end will also have sad effects. I plead for a fairer appraisal of this movement. The tendency to self-exaltation is not limited to those of liturgical bent. I have seen pomp, display, and vanity also amongst those who "worship" sans liturgy and its accouterments.

As far as Pastor Emch's article is concerned, I wonder how a Lutheran pastor can be so apparently oblivious to the fact that in hundreds and thousands of Lutheran churches the pastor, according to time-honored custom, has faced the altar without any thought on the part of anyone that he has thereby been worshipping the altar. If that is sin then we better put our altars at the back of the church so that the whole congregation will not be guilty of bowing the head before the altar.

The last sentence of the article is certainly more vehement than it is logical, "The custom of facing the altar for prayer, the altar on which stands a cross, a statue, or a crucifix, must be of evil, otherwise it would not so often be misunderstood." Then the Gospel of the grace of God must also be of evil since it is so often misunderstood. Obviously, the same could be said of many other things.

If simplicity, in the sense of omitting fitting appointments, vestments, etc., and leaving all things to caprice rather than to rubrics, is as essential as some of the brethren seem to feel then we ought to go all the way. Why have altars, candles, etc., at all? Or it would be enough possibly to paint a picture of an altar on the front wall of the church. The Reformed churches have had in completeness what Pastor Emch seems to advocate. But that certainly has not been necessarily the more conducive to greater spirituality.

As for me I desire to "worship the Lord in the beauty of holiness" with the understanding that that beauty truly includes much more than beauty of order, color, dignity, treasures of harmony, form, and custom, but that it neither excludes these things at their best—rather that it should naturally include them to the glory of the Lord!

Sincerely yours,
C. Russell Lundgren
Hallowell, Minn.

News of the Churches

Evangelism Conference

Minneapolis, Minn.—An evangelism conference, to be held in the city armory here Jan. 23-27, may be "the biggest thing in the history of American Lutheranism," officials are predicting.

The conference will have the backing of eight Lutheran bodies with a total of 5,500,000 members. Its purpose will be to mobilize lay members of the churches for evangelism.

"By evangelism, we mean winning people for Jesus Christ," explained the Rev. E. C. Reinertson, Minneapolis, chairman of the Lutheran Evangelism Council, which will sponsor the conference.

He and other council officials said they are hopeful that the conference will arouse 10,000 congregations and 1,800 pastors throughout the nation to intensive efforts in reaching the unchurched.

They are expecting 3,000 to 4,000 persons for the training sessions in techniques of evangelism and from 8,000 to 10,000 for the evening inspirational sessions.

Large massed choruses will be trained to provide music for the evening sessions. One day will be set aside for students of midwest colleges.

The concluding Sunday night session will broadcast over a large network of radio stations, either on a regional or nation-wide basis. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, will address that session.

Churches which will participate in the conference are: the United Lutheran Church in America, the American Lutheran Church, the Augustana Lutheran Church, the Evangelical Lutheran Church, the United Evangelical Lutheran Church, the Danish Lutheran Church, the Lutheran Free Church and the Suomi Synod.

Religious Journals Urged To Mold Church Thought

Philadelphia—Religious publications were urged here by a theologian to "mold" the trends of thought within the Church rather than to "reflect" them.

The advice was given by Dr. Theodore G. Tappert, professor of church history at the Lutheran Theological Seminary here to the annual meeting of the National Lutheran Editors' and

Publishing House Managers' Association.

Church papers, he said, have enlisted contributors for various causes promoted by the Church, "but in fields of social action they have not been leaders."

Limiting his consideration of the religious press to Lutheran publications, he said "there isn't much historical evidence of the influence of Lutheran periodicals on the attitudes and action of Lutherans in the United States."

Dr. Tappert said that "in each of the American wars, beginning with the Revolution, the Lutheran press has moved through four phases:

"Before the war the periodicals failed to show any awareness that war was impending. As the war began, they cried loudly for peace. As the war got under way, the periodicals supported the nation uncritically in waging it. After the war, the periodicals quickly dropped the subject, without learning any lessons from experience."

Dr. Herman E. Jorgensen of Minneapolis, Minn., editor of *The Lutheran*, Norwegian-language paper of the Evangelical Lutheran Church, called upon the editors to give "full and fair treatment of international political questions" in their publications.

"The danger of wounding the political sensibilities of readers is especially acute," he said, "since the effort to maintain a bipartisan policy on foreign affairs has largely broken down in American political life."

Dr. Jorgensen said that Americans are inclined "either to condemn every Administration act in the international field which the opposition designates as a Truman-Acheson act, or to refuse to see that Republican criticism of Administration action in the foreign field may be justifiable, in whole or in part."

Religious editors, especially, he said, must guard against this tendency toward partisanship. But, he added, they must not be so cautious about avoiding criticism that "in our attempt to be balanced and broadminded, in reality we must say nothing at all."

Dr. Jorgensen suggested the following tests for editorial treatment of foreign affairs in religious publications:

"Is the situation of such transitory nature that it is likely to change materially before our comments on the present phase can reach the reader? In such a situation comment may be valueless. Is the affair one that appeals merely to my personal interests or does

it have definite moral implications of concern to Christians in general? These should be clearly pointed out. Do I know the circumstances involved well enough to give an intelligent discussion of the situation? Do I ask for guidance from above?"

The question of how critical the religious press ought to be regarding the Church itself was raised by Dr. Edward W. Schramm of Columbus, O., editor of *The Lutheran Standard*.

"It is characteristic of democracy and of Protestant evangelical principles to be unsparingly critical," he said. "The need for a critical church press has its basis in theology — sinful men trying to do something about their faults. It follows that there is then a need for constant and continual self-examination and criticism."

In a discussion on the critical functions of editors of religious publications, it was agreed that the church paper exists for the benefit of the rank and file constituency of the church rather than of elected church leaders.

The editors adopted a resolution requesting that "serious consideration should be given to the desirability of adopting the new Revised Standard Version of the Bible for the appointed lessons in the Service Book of the Lutheran Church, now in the course of preparation." The new Bible version will become available in the fall of 1952.

At its 1951 convention the Augustana Lutheran Church officially petitioned the Liturgical Commission to consider use of the new Bible version in place of the King James one, but no other Lutheran Church has taken this action.

The Rev. John M. Jensen, of Spencer, Ia., editor of the *Ansger* (United Evangelical Lutheran Church) was elected president of the Association. Dr. Schramm (American Lutheran Church) was named vice-president, and Dr. Max Steuer, Columbus, O., editor of the *Kirchenblatt* (American Lutheran Church) was chosen secretary.

Strengthen Lutheran Church, Welfare Agency Ties

Chicago — Closer ties between Lutheran health and welfare agencies and the organized church bodies were furthered at a two-day meeting here.

This objective was stressed in findings issued by the first Conference on Lutheran Welfare Program and Finance, sponsored by the Division of

Welfare of the National Lutheran Council. More than 60 welfare leaders, stewardship secretaries and other church officials attended the sessions.

Represented were many of the 216 Lutheran welfare agencies and institutions in some way related to the eight participating bodies of the National Lutheran Council.

Dr. C. E. Krumbholz, executive secretary of the NLC's Welfare Division, described the meeting as "The most significant conference on welfare that has been held in the past decade and more."

"The welfare agencies, which have been loosely connected with the Lutheran Church, are effecting closer official relations with the church bodies," he said, "which will make it possible for the several bodies to recognize them as official agencies of the Church."

Dr. Krumbholz expressed the hope that similar conferences in the future will lead to cooperative fund raising efforts "in order to strengthen the financial capacity of the agencies to meet the vast needs that exist for social welfare services."

In its findings, the conference urged that the boards of directors of Lutheran health and welfare agencies be composed entirely of official church representatives.

Many agencies are church-owned or related, and, therefore, already meet this requirement. However, a large number of so-called independent, interbody agencies are governed on the local level.

At the same time, the conference voiced its belief that administrative responsibility should be placed in the individual health and welfare agencies.

The conference voted to recommend that May be designated as the month for "common emphasis on the interpretation of welfare work in our several bodies." It asked the NLC's Welfare Division to call another conference to deal specifically with interpretation and fund-raising problems.

Dr. Martin Anderson of Chicago, president of the Eastern District of the Evangelical Lutheran Church, presided at the meeting. The findings committee was headed by the Rev. George Harkins of New York, assistant to the president of the United Lutheran Church in America.

Israelis, Lutherans Sign Agreement on Property

Jerusalem — An agreement affecting former German Lutheran mission properties in Palestine has been signed in Geneva, Switzerland, between representatives of the Israeli government and the Lutheran World Federation, it was reported here.

The agreement was signed by H. Kadmon, administrator general of the Israeli Ministry of Justice, and Dr. Sylvester C. Michelfelder, executive secretary of the Lutheran World Federation.

Details of the agreement were not immediately available. It is believed to involve 16 parcels of property formerly owned by German mission societies and subsequently placed under the trusteeship of the Lutheran World Federation.

The properties were originally seized by the Israeli government in 1948 during the Arab-Jewish conflict in Palestine.

Lutherans Urge Social Security for Pastors

New York — Social security for all pastors was urged here by the Division of Welfare of the National Lutheran Council. The Council is a cooperative agency for eight church bodies representing more than 4,000,000 Lutherans.

The Division said extension of social security to the ministry is "desirable" because of pastors' low salaries, their usual lack of a home at the time of retirement, and the inadequacy of the present pension program of the Church.

"In view of the fact that pastors are citizens and share in the responsibility of citizenship through taxation," it stated, "they should also share in the benefits afforded by taxation, including the benefits of old age and survivors insurance."

The Division's views were contained in a statement drawn up by its Committee on Social Trends. Wording of the statement indicated that there might be some opposition to the proposal by those who would regard it as violating the principle of Church-State separation.

As citizens, it said, pastors avail themselves of the protection of the State, such as police protection, fire protection, protection of civil rights, etc., "without endangering the doctrine of separation of Church and State."

"In view of this fact," the statement added, "there is no reason why pastors should not be afforded the same protection as other citizens against the hazard of dependency in old age."

The statement cited Church acceptance of social security for its lay employees as another indication that social security coverage does not infringe upon the doctrine of Church-State separation.

It recommended that such coverage should be voluntary in order not to violate the conscience of any individual pastor.

The statement was submitted to the

NLC's executive committee with the recommendation that the Council initiate steps to urge legislation by Congress making pastors eligible for social security. The executive committee voted to refer the matter to the presidents of the Council's participating bodies for whatever action they may desire to take.

Baptist University Honors Lutheran Magazine

Shawnee, Okla. — Lambda Lambda Lambda, fraternity for religious journalists at Oklahoma Baptist University here, has named This Day the "magazine of the year" for 1951.

This Day is a monthly magazine for homemakers published by Concord Publishing House, St. Louis, Mo., an official printing arm of the Lutheran Church-Missouri Synod.

The award for "outstanding service in the field of religious journalism" will be presented to This Day editor Henry C. Rische, in ceremonies on November 8.

Minister Heads New Mental Health Group

Minneapolis, Minn. — A Minneapolis pastor has been chosen to carry on the leadership for better mental health, which his brother relinquished when he left the governorship of Minnesota.

Dr. Rueben K. Youngdahl, pastor of Mount Olivet Lutheran church, has been elected president of the Citizens Mental Health Committee of Minnesota.

The new organization is an outgrowth of the citizens mental health committee that helped former Governor Luther W. Youngdahl win support for a broader program for the state mental hospitals.

(Luther Youngdahl left the governorship to become a federal district judge at Washington, D.C.).

The committee announced that it will serve the "people's lobby" in the field of mental health. Its primary purpose will be to fight both for continued legislative support and for better administration of the program, the announcement said.

Dr. Youngdahl declared that the committee "will be close to the patient. It shall identify its objectives exclusively for the welfare of the patients. It shall refrain from any tie that would bind its hands."

The Rev. Arthur Foote, St. Paul Unitarian minister, was named vice president of the committee. Among the directors is the Rev. Frederic Norstad, director of chaplaincy services for the Lutheran Welfare Society of Minneapolis.

Augustana Lutheran Head Seeks Protestant Unity

Minneapolis, Minn. — A strong plea for Lutherans to cooperate with other Protestant groups was made by Dr. Oscar A. Benson as he was installed as ninth president of the Augustana Lutheran Church here.

The new head of the 460,000-member Lutheran body declared that "Protestantism needs the Lutheran Church. It needs our Bible-centered message. It can help to keep it moving forward in an increasingly conservative channel."

"But to do that," he said, "we must cooperate with the leaders of other historic Protestant Churches who are as eager as we are to perpetuate the worship of Jesus Christ as Lord and Savior."

"To stand aside lest we be contaminated is to betray doubt as to the irrefragable power of the pure Gospel we preach. There are battles that will have to be fought, of course, but they will be worth fighting for the magnificent prospect of a united Protestant Church, strong, confident and capable of challenging any foe of evangelical Christianity."

"Your humble servant who has the exalted privilege of being installed as president of one little part of the Christian Church has no intention of compromising in the least the faith 'once for all delivered unto the saints,' for that faith is more important than external unity. But, under God, it is possible to have both, and indeed it is exactly to preserve the faith for coming generations that greater unity must be achieved."

Dr. Benson hailed as a "reassuring sign" the "feverish activity toward cementing together the segments of our Lutheran Church in America."

"It must be the will of God," he said: "For we should remember that it was not God who erected the walls between us. His dictum has ever been: One Lord, one faith, one baptism."

"We have built the walls of separation with our human interpretations of the divinely-inspired Word. If unity is to come, we must be able to ascribe to Lutherans of other households the same measure of sincerity and intelligence that we claim for ourselves."

"Suspicious searching of confessional minutiae for overt or covert inaccuracies will help to keep us separated and weak. Refusing to be divided any longer and standing together on our historic confessions, which are in themselves an ample interpretation of the Word, we can create a Lutheran Church in our country that will provide more potent spiritual leadership

for the nation than any of us can visualize at the moment."

Dr. Benson received the pectoral cross for his office from Dr. P. O. Bersell, retiring president. Later, Dr. Benson presented a similar cross to Dr. Bersell when he became president emeritus.

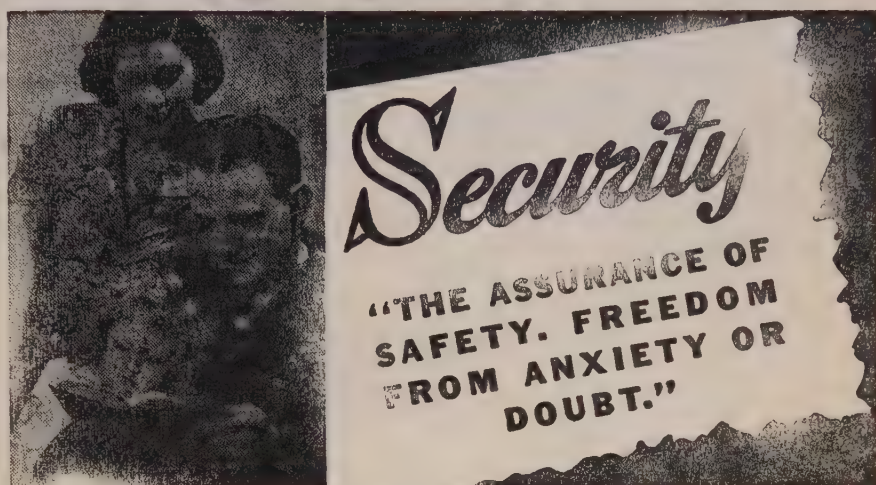
Assisting at the altar-rail and reading Bible passages as Dr. Benson was installed were Dr. Lawrence M. Stavig, Sioux Falls, S.D., president of the National Lutheran Council and a vice-president of the Evangelical Lutheran Church; Dr. Henry F. Schuh, Columbus, Ohio, president of the American Lutheran Church, and nine conference presidents of the Augustana Church.

Lutheran Young People Go 'On Trial'

New York — Young people of the United Lutheran Church went "on trial" throughout the United States and Canada on Sunday, September 23. They were charged of being "incompetent to inherit control of the Christian Church."

Churches and parish buildings of hundreds of Lutheran congregations served as courtrooms. The "trials" were held in connection with the denomination's Youth Sunday, sponsored jointly by the Luther League of America and the Church's Parish and Church School Board.

There were four specific counts to



Webster's Dictionary aptly defines the real meaning of security.

DURING an inflationary period many families suffer extreme deflation. When the breadwinner dies, becomes disabled, or has to retire, his family urgently needs an income to live on - they need dollars. Whether these dollars are worth 100 cents or 50 cents in terms of the 1939 dollar, makes little difference to the family with no dollars.

There is no better protection for the family against either inflation or deflation than LUTHERAN MUTUAL life insurance. In no other way is it possible to guarantee immediately, many future dollars for a few present dollars. Only life insurance provides certain security for an uncertain future.

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the charge made against the young people.

"(1) They are biblically illiterate and, consequently, do not know how to live up to their Christian profession.

"(2) They show discrimination against other races and against other economic and social levels within their own race.

"(3) They do not enter a life vocation with the purpose of fulfilling God's will.

"(4) They follow low standards of morality in their personal life."

The Rev. Leslie Conrad, executive secretary of the Luther League of America, said the trials had a twofold purpose. They were intended, he said, "to awaken youth to the inconsistencies within their lives when measured against the Christian way of life." It was also hoped that they would "awaken in adult Lutheran Christians such a deep concern over the youth of our day that they will foster adequate leadership for a thorough youth program within the Church, and provide financial means for the program."

Most of the "trials" were conducted with realistic courtroom procedure. In some instances, judges who serve on city and county court benches during the week presided in churches at the youth trials. Lutheran lawyers or other qualified church members lent their assistance by serving as prosecuting and defense attorneys.

And the witnesses, of course, were Luther Leaguers, members of the Church's official youth group. The jurors, comprising six young people and six adults, were drawn from church members in attendance at the "trial."

Church Names Blind Pastor

New York — Grace and St. Paul's Lutheran church here has named John Urich, who has been totally blind since birth, as its pastor.

The 35-year-old Lutheran seminary graduate was ordained into the ministry and installed as spiritual head of the Manhattan congregation in ceremonies at the church (Oct. 14).

Officiating at the ordination rites was Dr. Frederick R. Knubel, president of the United Lutheran Synod of New York, with which the congregation is affiliated.

Mr. Urich's call, approved unanimously at a congregational meeting, came after the young Kansan had demonstrated that he is able to carry on all of a clergyman's normal duties despite his handicap. During a six-months' trial period, he visited parishioners throughout the metropolitan area, conducted church services and funerals, participated in organization meetings,

and satisfactorily performed the other functions connected with the pastorate.

The congregation has 496 members, of whom 378 are adults.

Mr. Urich was born in Kansas City, and studied at the University of Kansas in Lawrence. While a senior there, he married a member of the junior class who has also been sightless since birth.

Following graduation, the couple struggled to obtain employment. After three weeks of pavement-pounding in war-swelled Washington, D.C., Mr. Urich found a job as a typist.

After the war, he became counselor to blind patients in the Bath veterans hospital. He decided, however, to study for the ministry, and enrolled in the Lutheran Theological Seminary in Philadelphia. He graduated there in May, 1950, second in scholarship in the senior class and eighth in the entire student body.

At first, Mr. Urich found church people reluctant to confide the care of a

congregation to him, and he served merely as a supply preacher at scattered vacant churches.

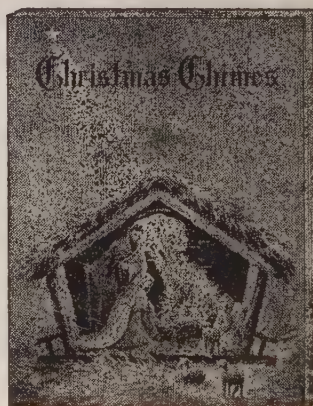
"My biggest obstacle," he says, "has not been my blindness, but people's scepticism as to a blind man's ability to meet the demands of the ministry."

An opportunity to prove himself came last year when Our Saviour's Atonement Lutheran church here needed a three-month supply pastor while its regular pastor, Dr. Cecil C. Hine, was in Europe.

Mr. Urich was given the assignment and the way he performed the pastoral work won the commendation of Dr. Hine and his parishioners. This paved the way for the trial period at Grace and St. Paul's.

Week-Long Celebration Honors Blind Pastor

Springfield, O. — The Rev. Daniel J. Uhlman, pastor of Trinity Lutheran church, was honored here in a week-long celebration by his congregation



1951

Christmas Chimes

Edited by

H. LEONARD ANDERSEN

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and friends after 30 years of being an ordained minister. The pastor is one of five blind clergymen in his denomination, the United Lutheran Church in America.

Since he was called by Trinity church in 1929, the congregation has grown from a very small group to 700 baptized members. There have been two enlargements to the church building and it is now valued at \$60,000.00.

Because of his courage and devotion, Mr. Uhlman is a highly respected member of his community and takes part in several civic affairs. He is a never tiring standard bearer for the blind.

He was ordained Oct. 20, 1921, in Toledo and was called here to be pastor of St. Paul's congregation, which he served until 1927. For a short time he assisted the pastor of Second Lutheran church here, then accepted the Trinity pastorate in 1929.

Mr. Uhlman holds a master of arts degree from Wittenberg College, a bachelor of divinity degree and a master of sacred theology degree.

During the week, young people, adults, synod officials and friends honored him with ceremonies each day and each night from Sunday through Sunday.

Lutherans Set Clothing Appeal

New York — Plans were announced here for a nation-wide Thanksgiving Clothing Appeal from November 18 to 25 under the sponsorship of Lutheran World Relief. The appeal will be for needs that have developed over the world.

According to Bernard A. Confer, LWR administrative secretary, the drive is expected to be pushed by each of the 10,000 congregations associated with the eight bodies affiliated with the National Lutheran Council.

Mr. Confer said that among those in need of clothing are about 800,000 homeless Arabs in the Middle East, millions of war-sufferers in Korea, and thousands of persons who have fled oppression in Eastern Europe.

"These are our fellow mortals to whom Christians today extend the hand of help and give practical demonstrations of brotherly concern," he said.

Danish Woman Pastor Gets Bigger Church

Copenhagen — Miss Edith Brenneche Petersen, one of three women ordained as ministers in the Danish State Lutheran Church, has been appointed curate of a church in Denmark's third largest city.

The Ministry of Ecclesiastical Affairs announced that Miss Petersen, who has

been serving a small parish in Noerre-aby, Fyn island, since her ordination in 1948, has been transferred to Fredens church in Odense.

Miss Petersen, who worked for the YWCA before entering the ministry, said she was glad to have been the curate of a small parish for the last three years because "I had the chance there to learn a lot about my work."

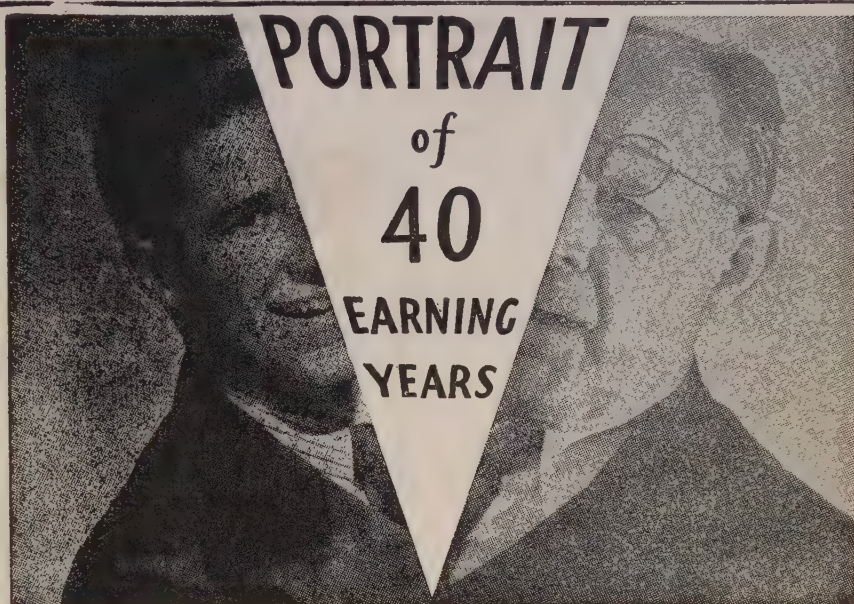
New Danish Bishop Consecrated

Copenhagen — Lutheran representatives from all parts of Scandinavia and from Greenland and Iceland witnessed the consecration here of Rev. Chris-

tian Baun as Bishop of the Lutheran diocese of Viborg, Denmark.

The consecration was performed by Bishop Hans Fuglsang-Damgaard, Primate of the Danish Lutheran Church, in the Copenhagen cathedral, following a solemn procession in which a hundred bishops and pastors took part.

A distinguished group of guests, headed by King Frederic IX and Queen Ingrid, occupied reserved seats in the cathedral. The guests included Minister of Ecclesiastical Affairs Carl Hermansen, leading members of the Danish parliament, commanders of the Danish royal navy and members of the faculties of the Danish universities.



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Among the foreign churchmen present was Archbishop Ilmar Salomies, Primate of the Finnish Lutheran Church.

German Confessional Group
Fights Rearmament

Berlin — Agitation by the "Confessional" wing of the Evangelical Church in Germany (EKID) against German rearmament has steadily increased, according to reports here. This section of the Church was noted for its strong anti-Nazi stand during the Hitler regime.

Activities by the Confessional group have included mass distribution of anti-rearmament leaflets, and campaigns by church leaders, pastors' and laymen's bodies to muster opposition against the creation of a West German army or any West German contribution toward an all-European defense force.

Among Church leaders chiefly responsible for the anti-rearmament campaign are Pastor Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau; Pastor Herbert Mochalski of Darmstadt, manager of the Brethren Council of the Confessional Church; and Dr. Gustav Heinemann, president of the all-German Synod of the EKID.

The Confessional group holds that rearmament would divert billions of marks needed for social welfare projects, and would lead finally to war, making Germany a battlefield like Korea.

They hold that the Adenauer government has no legal right to decide the question of West German rearmament since it was elected when the issue was not acute. Instead, they believe, a plebiscite should be held.

Statements by the Confessional leaders have been utilized by Communist propagandists to bolster their "peace" campaign and anti-Western agitation.

Says 'Reformation' Begun
In Latin America

St. Paul, Minn.—The Protestant Reformation has begun in Latin America, Minnesota Protestant women were told at the annual Minnesota School of Missions here.

"The Gospel is spreading faster in Latin America than in any other mission field across the world," declared Dr. W. Stanley Rycroft, chairman of the Protestant Committee on Cooperation in Latin America.

"In spite of the difficulty, the opposition and even persecution in some places, the Protestant Church has taken root in the hearts of the people and is growing steadily," he said.

He described the Reformation as coming to Latin America "with all the



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freshness and vitality of springtime." Dr. Rycroft warned "there is danger in this machine age that Latin America will think that the greatness of the

United States lies in its machines, its gadgets, its automobiles, its washing machines rather than in its great religious tradition and Christian spirit."

The school of missions is sponsored annually by the Minnesota Council of Churches.

Malik Praises Work
Of Missionaries

Washington, D.C. — The work of American missionaries abroad is more important than diplomacy in expressing the desire of the American people for peace and plenty in the world, Dr. Charles Malik, minister of Lebanon to



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the United States, told a meeting of churchmen here.

"Your missionaries constitute the finest act of American charity abroad," said Dr. Malik, who also represents Lebanon at the United Nations.

"The hospitals and schools you have built are the best evidence you have abroad to show your concern for the world."

Speaking in feeling terms about the worldwide struggle between Marxism and Christianity, Dr. Malik said that the Church's greatest task must be to continue supplying "servants of Christ abroad."

By preaching the gospel and getting men and nations closer together, he suggested, churches can bring to bear great indirect influences on the forces which are molding history.

He expressed the hope that American churches would encourage understanding of the movement for freedom which is sweeping Asiatic nations.

"No man who loves freedom can help but rejoice at this awakening," he said "The people of Asia want the right to live as dignified human beings, with complete social and human equality."

Dr. Malik, a prominent Christian layman, is chairman of the Human Rights Commission of the United Nations. The meeting which he addressed concluded a three-day workshop on "The Church Around the World" sponsored by the Washington Federation of Churches.

Catholics Hold First Pilgrimage In Finland Since Reformation

Helsinki — Five priests and about 35 laymen took part in what is believed to have been the first Roman Catholic pilgrimage in Finland since the Protestant Reformation. The group represented Catholics from the four Scandinavian countries and from France.

The pilgrims went to the small St. Henry's Island on Lake Koylio, where legend says St. Henry, the first Christian Bishop of Finland, was slain by a pagan peasant in 1156. They visited the ruins of a memorial chapel erected to St. Henry on the island, and joined in an open-air Mass at the site.

Celebrant of the Mass was Father Bonduelle, a French Dominican, who was given permission by Bishop William P. B. Cobben, Apostolic Vicar of Finland, to include a special prayer to St. Henry.

Before entering the boats which took them across the lake, the pilgrims joined in reciting the Litany of the Saints. The pilgrims were in Finland for a meeting in Turku arranged by Pax Romana, international organization of Catholic university graduates and undergraduates.

Catholics in Finland, a predominantly Lutheran country, number about 2,000 located in four parishes. Before the Reformation, the Catholic Church had up to 4,000 parishes in the country.

Laubach Bids U.S. Win Loyalty of Asia Masses

New York — Dr. Franck Laubach, pioneer literacy expert, told a dinner meeting of nearly 200 church and business leaders here that there will be "a dozen more Koreas" all over Asia un-

less the United States can win the loyalty of the masses of Asian people.

The dinner, given in Dr. Laubach's honor, was sponsored by the Committee on World Literacy and Christian Literature of the National Council of Churches.

Dr. Laubach, who recently returned from a seven-months' working tour of Asia, warned that "our everlasting advertisement of our terrible weapons is losing the cold war."

"We are losing the masses of Asia

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and Africa," he said, "because they read and hear only how we are using our money to make hydrogen bombs and jet fighters. This will not awe them into submission. It makes them hate us. It drives them toward the Communists."

Not military strength, but technical skills and resources used in "compassionate service," can save Asia from becoming "an island of freedom surrounded by a hostile sea of Communism," Dr. Laubach said. "The masses will welcome any nation that unselfishly offers to help them and has the good sense not to drive shrewd bargains."

Dr. Laubach recalled that he was in India during the Congressional debate over giving or selling two million tons of grain to relieve the Indian famine.

"We saw the fury of the people as they read what some of our foolish Congressmen said against India and Nehru," he commented. "What saved the situation was the fact that while Congress tarried and waited and wrangled, the people of the United States sent almost as much foodstuff to India in shipload after shipload as Congress finally decided to sell."

Senate Approves Tax on Gambling

Washington, D.C.—The Senate, overriding strong protests from church groups, approved a tax on gambling and bookmakers which Sen. Estes Kefauver (D.-Tenn.) charged would have the effect of legalizing gambling in the United States.

Speaking on behalf of the special crime investigating committee which he headed, Sen. Kefauver charged that "we are attempting to tax an illegal way of life."

"If we do that, are we going to start placing a special tax on burglary tools?" he asked the Senate. "Would we want to share the tax that could be collected from prostitutes in the operation of prostitution? Where is the stopping point going to be?"

The measure which the Senate approved will place an "occupational tax" on bookmakers and numbers operators, and will levy a special ten per cent tax on their profits, over and above other taxes that might be assessed.

Mormons Break Ground For Largest Temple

Los Angeles—Officials of the Church of Jesus Christ of Latter Day Saints

headed by President David O. McKay broke ground here for the denomination's long projected Los Angeles Temple.

The multi-million dollar structure will be the first Mormon Temple in California and the largest in the nation—larger even than the famed Salt Lake City one.

Services here were conducted on the Temple's site in the Westwood area of Los Angeles. The Church owns a 775-foot frontage on rambling Santa Monica Boulevard.

Building of the Temple, delayed because of zoning restrictions for more than ten years, is expected to take at least two years. Mormon authorities said that wartime restrictions may delay construction.

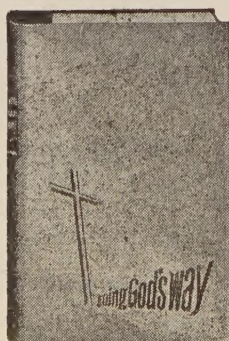
The building will show the influence of ancient Mayan architecture. A central feature will be a high tower mounted by the statue of the Angel Moroni sounding a trumpet. The statue of the Book of Mormon prophet will be similar to the one on the Salt Lake City Temple.

There will be complete air conditioning throughout the structure. Gardens along the roof of an annex and plantings surrounding a large reflecting pool

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enhance its beauty. A baptismal font, resting on the backs of 12 large bronze oxen, will be located beneath the ground level in the center of the building.

The new Temple will serve some 100,000 Mormons living in Southern California and approximately 100,000 in the entire State.

Selective Service Sets New CO Classification

Washington, D.C. — Selective Service has set up a new classification for religious objectors, Class 1-0, in preparation for a call for objectors to perform civilian work as an alternative to draft service.

The old classification, IV-E, which has been in existence since 1940, has been abolished by the order.

At the same time, Selective Service instructed local draft boards to give conscientious objectors exactly the same physical examination as those registrants classified 1-A.

"This provision is based on the theory that if a man is not physically or mentally qualified for military service, he should not be required to perform work in lieu of induction," the Selective Service announcement declared.

Draft boards were told to begin immediately reclassifying all religious objectors. Those with dependents, or with agricultural or occupational deferments, are to be classified accordingly the same as other registrants. Those who would normally be called for military duty, were it not for their objections, are to be classified 1-0.

As soon as President Truman promulgates the long-awaited regulations spelling out the type of civilian work jobs are to be directed by their local boards to perform, the calling of men in Class 1-0 will begin.

An additional classification, 1-W, has been set up for those objectors who are reforming, or who have completed, the civilian work required in lieu of induction.

Objectors rejected on the physical grounds will be classified 4-F the same as those rejected for military service.

Principal Rescinds Order on Lord's Prayer

Tarentum, Pa. — After meeting with local Protestant and Roman Catholic leaders, Joseph Guerrier, supervising principal of Harrison Township schools, revoked an order he had issued prohibiting children from reciting the Lord's Prayer in classrooms.

The order had provided that silent prayer be substituted for the oral recitation, following the reading of the Bible.

An immediate protest was voiced by

patrons of the schools and was followed by conferences between Protestant and Catholic clergymen and laymen.

The children recite the prayer in the form prescribed by their own faiths.

State law provides for the reading of ten verses from the Bible in classrooms without comment. No mention is made of the Lord's Prayer.

Religious Leaders Hold Washington Pilgrimage

Washington, D.C. — More than 100 religious leaders attended the first Washington Pilgrimage for Churchmen held here.

Sponsored by Church Management magazine, the pilgrimage was designed to re-acquaint church leaders with the basic documents of American religious liberty, and with the religious convictions that guided the founding fathers of the nation.

Members of the pilgrimage visited the Library of Congress to see such documents as President Washington's original Thanksgiving proclamation, the National Gallery of Art to see American religious life as portrayed in art, and the Supreme Court to view famous decisions on religious liberty.

They worshipped in Christ church, Alexandria, Va., which George Washington attended, and heard addresses at the Washington, Lincoln, and Jefferson Memorials, paying tribute to the religious convictions of those presidents.

Presentation of a "Layman of the Year" award was made at the Pilgrimage's final dinner to William H. Stackel, Rochester, N.Y., banker and lay leader in the United Lutheran Church. Mr. Stackel was cited for many years of indefatigable lay work.

Among his efforts have been construction of interdenominational chapels at Cornell University and University of Rochester, establishment of a pension fund for retired pastors of the United Lutheran Church, presidency of the Rochester Federation of Churches, and service as a lay delegate at the constituting assembly of the National Council of Churches. He also has served his local church in a number of capacities.

Removal of Crosses Raises Fuss in Congress

Washington, D.C. — Rep. Edith Nourse Rogers (R., Mass.) introduced a bill in Congress to force the Department of the Army to restore 13,000 crosses on the graves of service men buried in Hawaii.

Uprooting of the crosses from the graves in the large military cemetery near Honolulu caused a furor in Congress and among members of American

veterans' organizations. The crosses are being replaced with flat headstones, the Army announced.

Mrs. Rogers, in an angry address, told members of the House that the Army defended its action as "a trend of the times."

"If so, it is a trend that needs to be stopped," she said.

At the Pentagon, a spokesman for the Army expressed surprise at the Congressional reaction, saying that the removal of the crosses was routine. He pointed out that at other military cemeteries small headstones are used, with the flat style flush with the ground now being preferred to the upright. He said that at Arlington National Cemetery, the nation's largest military burial ground, "there is not one cross."

Meanwhile, Catholic war veterans, at a meeting here, adopted a resolution condemning removal of the crosses and requested President Truman to "relieve the Department of Defense of the expense of maintaining the symbols of religion now marking the graves of our heroic dead." The group offered to undertake a campaign to raise private funds for the crosses.

The Disabled American Veterans sent telegrams to the Defense Department and members of Congress announcing they are starting a national drive to raise money to pay for permanent marble crosses for the graves.

Peru Lifts Ban on Protestant Broadcasts

Quito, Ecuador — Peru's ban on non-Roman Catholic broadcasts has been lifted and Protestants have returned to the air with their programs, it was disclosed at a conference of Latin American Evangelical radio experts here.

Delegates to the conference expressed hope that broadcasting freedom might soon exist throughout Latin America.

Protestants are now kept off the air only in Argentina, where a ban on non-Catholic broadcasts has existed for the past two years, it was said.

The delegates, who came from Mexico, Costa Rica, Panama and Ecuador, took steps to create a Latin American Protestant radio chain. They also formulated technical standards to govern the production of recordings and radio programs.

Messages of support were received from Protestant broadcasters in Bolivia, Haiti and Guatemala, as well as from Evangelical recording studios in Argentina and Mexico.

The conference was held at the installations of Stations HCJB, "the Voice of the Andes," which has been broadcasting religious programs in different languages over a wide area of this hemisphere for the past 20 years.

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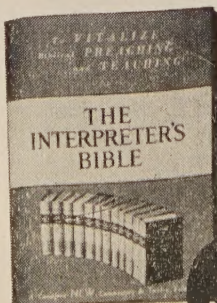
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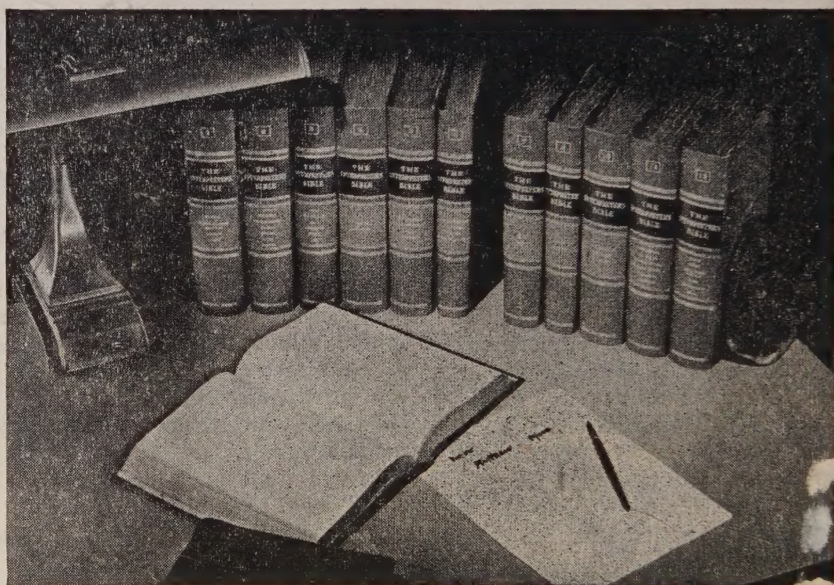
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